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#### CATHOLIC CHRONICLE.

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NO. 46.

CONVERSION OF ENGLAND.

Though many months have elapsed since the first publication of the following article from the Rambler, upon the "Conversion of England," the importance of the subject fully justifies us in laying it before our readers, to many of whom it must be unknown:-

It was said the other day by one of the most independent and able of those formidable organs of public opinion, the daily press: "Would it not be a strange issue of religious controversies and political perplexities, if the whole or the majority of the Romans should embrace Protestant principles, whilst the shades of Wiclist, and Cranmer, saw England drifting before the tide of Catholic reaction?"

Can any man look back 300 years, and mark what Englishmen have been, and still are, and believe that this speculation is within the limits of possibility? Is it possible, is it credible, that the people into whose heart and head the very essence of Protestantism, in its most malignant form, has been so deeply ingrained as to have become the only thing in which all Britons rejoice to agree, should bow itself down before the Pope of Rome, believe its transubstantiation, and worship the Virgin Mary? Who could go into general society, who could mix with peers or with peasants, with lawyers or with shopkeepers, with men, women, or children, and note the intensity of those. prejudices of triple brass with which the mind of England is begirt, and yet count such a conversion a thing to be contemplated among rational contingencies? Who could go into a bookseller's shop, and glance over the pages of histories, novels, poems, books of devotion, and even books of science, and not come away with the impression that we might as well attempt to square the circle, as to make England Catholic?

Yet, wonderful to see, in every nook and corner of society tokens are springing up, which show that the national mind is preparing to regard this incredible change as at least a possibility, if not absolutely pre-bable, or morally certain. Wrapped up and absorbed as are our thoughts, in the occurrences of each hour as it passes, we scarcely note, as we ought, the extraordinary revolution in men's ideas, which must already have taken place, in order to permit them even to regard the conversion of England as a subject for sane and practical persons to prepare for. Yet, look back some ten or fifteen years, and observe what a mighty stride has already been made. Let any intelligent Catholic or Protestant, who, ten or fifteen years ago, was acquainted with the relative position of Catholicism and Protestantism, in this kingdom, recall the state of things which then existed, and compare it with that in which we now find ourselves. What were the prospects, and what were the circumstances of the Catholic faith, when Catholic Emancipation was carried? Why, even then, an actual, living, walking, speaking and praying Catholic was regarded as a sort of wild beast, a lusus natura, an anomoly in the race of Britons, a product of Satanic agency amidst a heaven-born people. " What !" cried the indignant Englishman, if by any chance the thought of the progress of Catholicism was suggested to him; "do you speak of Catholics setting them-selves up at my door; of my family being disturbed by priestly craft; of my being compelled to hear Papistical bells ringing for Mass; of a Popish Priest walking in his foreign-looking dress before my house; of Popish books lying upon my table; of people telling me what the Pope wishes, and what the Catholic Church would have me believe? Begone, sir; is not Protestantism a part of a Briton's birthright? Never, no, never shall that accursed system make its way in our happy island. Englishmen are free-Englishmen are bold-Englishmen are honest-Englishmen love their king and constitution, and therefore, they never can endure the mummeries of priests, and all their idolatrous cruelties."

But now, so rapid has been the march of truth and candor, it is no longer a part of the national creed that Catholics are necessarily unlike other men, either in body or in soul. It is beginning to be received absurdities. The better parts of the Englishman's as an established truth, that they may be Christians; may be attached to their wives and families, and, above all, may be patriotic Englishmen. It appears that Catholics possess a very tolerable share of the usual attributes of humanity, after all. They dress like other people, they eat and drink like others, they pay their bills, they make love and marry, they are very fond of their children, they read the newspapers, trolled, it works well. The Established Church is the reviews, and Punch; they fall sick, and send for all very well in its way, and is a highly respectable holy servants of God, who, in different parts of the Protestant doctors, and take Protestant physic; in short, if there is any distinguishing peculiarity attached to them, it is this, that they are less madly devoted to business, and more given to merriment, than the common species of Englishmen. Priests too, and even monks and nuns, appear to be much the same as other men and women; and perhaps very respectable excellent and amiable Archbishop of Canterbury.

"And is not the present state of England such as other may encourage them to persevere? But a few years asked, it is not supposed that the flame of charity,

pay their bills, like other folk. Priests do not generally carry about with them either daggers or bowls of poison, or concoct treasonable plots against Queen Victoria, or schemes for burning the House of Lords and the bench of Bishops in Smithfield. And if the concrete Catholic is thus unlike what he has been represented, perhaps, also, say his Protestant fellowcountrymen, his religion is not so bad as some people say. There is something in it, they think to themselves, notwithstanding all the sermons and speeches against Popery. Catholics do, somehow or other, get to heaven; and perhaps quicker, oftener, and more easily than Protestants, though, of course, say the latter, their religion is not so pure as ours. And, thus, when daring speculatists suggest that if Rome become Protestant or Infidel, England may become Catholic; men now only shrug their shoulders, and content themselves with admitting that if it must be so it must; and then proceed to their wonted labors or amusements, without experiencing the slightest tremor or distress.

In addition to the natural reaction against ultra-Protestantism, to which this change of feeling is partly due, two other causes may be specified as having powerfully tended to its production. The first of these is the "Oxford movement." Few, in comparison to the population, as have been the converts made to Puseyism, in its various modifications, its influence, without its own proper circle, has been immense. It has held up the Catholic Church before the eyes of the nation, and forced it to look at her as a real, powerful, and attractive institution, whose might was to be dreaded as much as her charms were to be loved. All the denials of the Tractarians, by which they strove to prove that they themselves had no inclination for Popery, have been laughed at by the bulk of the people. The crowd cannot draw distinctions, whether the crowd is made up of nobles, gentlemen, or mechanics. The nation, as a body, has believed that a large section of the Established Church were devoted, heart and soul, to the faith and ceremonies of Rome; and has thus been driven, for many consecutive years, to consider how vain a bulwark is Protestantism against this terrible creed. The whole mind of the country has been familiarised with the fact that the Catholic Church exists, that she shows no signs of decay; that she ardently desires, and strenuously aims, at the conversion of England; and that so mighty is her power to charm, that neither Articles nor Prayerbook, nor wealthy livings, nor all the terrors of domestic persecution and worldly dishonor, are sufficient to deter free-born Protestants from yearning for her embrace.

Another potent cause of the revolution of thought which we speak of has been the conversion of individuals of all ranks and professions during the last few years. These conversions, in numerical multitude, have been lew: but they have been of such a character and so widely spread throughout the social system, that they have brought every class of Englishmen into personal contact with living Catholics, either converts or otherwise. Men and women who would formerly have started with horror from the very sight of a Papist, as they would from a rattlesnake or a tiger, have been led on by uncontrollable circumstances to see Catholics, to speak to them, to associate with them, to shake hands with them, to sit down to dinner with them, to sleep under the same roof with them, to look at their writings, and to hear them justify or explain their creed. What in their youth they thought an impossibility, they have now found to be a reality, and no very terrible reality, notwith-standing all their fears. The vast surrounding wall of prejudice which shut them in has been broken down in countless breaches, and they behold the foe marching in upon their citadel with bands of music and flying colors. And the natural result of this personal contact with Catholics has ensued. The old true British hatred, contempt, and dread of Catholicism is passing away. Common sense is resuming its sway. People are becoming ashamed of palpable character, his love of justice and fair play, are being called into action. It is believed that a Catholic priest may sometimes be a very good man, and work wonders among the poor. "There seems to be something to be said for the celibacy of the clergy," institution, but there is a certain rough work to be done, which the priests do better than the parsons. In some way or other, the Anglican Prelates do not gain by a comparison with the Romish Bishops. Even though an exile, Pius the Ninth has something

many advantages which Protestants have not. Their | flourishing religious houses of different orders both of clergy do not lock up their churches; and it appears that it is not a practice to pay for absolution, or for leave to commit future sins. I wish I had been born a Catholic; it would have saved me a great deal of

Thus, in his secret heart, meditates many a person who was once a hitter foe of every thing that verged thought it an insult if he had been told that he would come to think Popery no worse than Protestantism. Silently and hidden, but surely and universally, is the change at work. Not a year goes by, but we perceive its noiseless advance. Not a wild and zealous attack is made upon Catholicism by its implacable foes, but we see that those foes have lost ground with the nation, and that Catholicism has made good its footing a few steps further than when we last watched its conflict with its adversaries.

Viewed, then, as a mere question of change in opinion and national reaction, it is clear that having gone so far, England may yet go farther. If it once, as Protestants and philosophers have it, debased itself to the superstitions of Popery, why should it not once more submit to that yoke which its forefathers delighted to wear? The men who achieved Magna Charta, and fought at Cressy and Agincourt, and built York Minster and Westminster Hall, were surely not less manly, bold, and great, than a generation which glories in Pecl, and the Reform Bill and the new Houses of Parliament. What once was, may be again, by the ordinary laws of humanity; and now that the robur et as triplex of anti-Catholic hate is cracking and decaying in all directions, who shall say where the revolution of opinion shall stay

Apart, then, from all hopes resulting from our knowledge of the truth of our religion, and our confidence in the power of Divine grace, it is impossible not to anticipate a period when heresy shall be laid low, and at least a majority of our fellow-countrymen return to the creed of their fathers. We anticipate such a period, we say, as possible and almost probable, though more than this would be rash and senseless. The mysteries of Divine Providence are unfathomable; and He in Whose hands are the hearts of men so often delights to teach us humility by defeating all our most careful calculations, that we can venture on nothing more than a joyful hope for the future conversion of our country. Still, what has passed is an undeniable source of encouragement. It ought to strengthen our hands, and bid us redouble our energies, and at the same time warn us to look well that we as to co-operate with, rather than frustrate, the designs of Almighty love towards our wand we call attention to one or two points in connection impulse of religious generosity. It is an Englishman with this great subject which demand to be constantly borne in mind, and thoroughly well considered. There who will deny this honor to his country. may be little that is new in what we have to suggest; but still it may be of advantage now and then to recur to the question, for the purpose of refreshing our memories and quickening our zeal. So many and pressing are the topics which interest us respecting ourselves, that we may be led to overlook our duties towards our Protestant fellow-countrymen, unless we occasionally return to the general subject of their conversion, and reconsider it in all its various bearings.

A paper has recently fallen into our hands which can scarcely fail to awaken the sympathies of all English Catholics in respect to the conversion of their country, and which calls attention to one great and glorious instrument for effecting it, which has not hitherto been roused into action with sufficient energy and faith. We give it at length, premising that it has received the approval of the Irish Prelates, and that many, if not all, of the English Bishops have also expressed their warm approval of the sentiments it utters and the work which it proposes. It is an "Address to the Catholics of Ireland," and runs as follows:--

"The Catholic people of Ireland are invited to unite in prayer to Almighty God, through the intercession of the blessed Virgin Mary, for the conversion of England to the true faith.

"This object has been dear to the hearts of many world, have prayed for it, ever since the unhappy fall of that Kingdom; but, in later times, various causes have combined to increase greatly the number of faithful souls who have zealously entered into this devotion.

men and women, which may now be seen in England, where for so many years our holy religion was hated and proscribed? And that it may not be said that the obstacles to conversion are insurmountable among painful thought; and if it were not for family disunion, any class of men in England, it has pleased Almighty. I should not mind my children being brought up God that the light of Catholic truth should have again begun to shine on the minds and hearts of multitudes from the University of Oxford, which may unquestionably be called the chief bulwark and nursery upon the religion of Rome, and who would have of Protestantism in the country; and a body of men has been gathered into the Church within the last few years, and of these many are already numbered among her priests, who, in becoming Catholics, had to make sacrifices of worldly interest, pride, and ambition, such as no other class of men in the kingdom would be called to make.

May it not, then, be said, that there is hope for England, if only humble fervent prayer be offered in her behalf to God by His faithful servants throughout the world?

"But where are the Catholics, in whose prayers for England the chief reliance may be placed? The eyes of one English Catholic at least-of him who writes these lines—have long been turned to Ireland. Oh, let the Catholics of Ireland, as one man, enter the lists in this great struggle. Let them take the lead in this great assault on Heaven in behalf of England. And why should the choice fall on Ireland? First-Because it is written, 'Hath not God chosen the poor in this world, rich in faith?' (James ii. 5.) It is the poor of Ireland especially to whom this appeal is made. The people of Ireland are poor in this world, but they are rich in faith. Their faith, like that of the Roman Church of old, 'is spoken of in the whole world.' (Romans i. S.) For three centuries, all the power and all the wisdom of England have been engaged to root it up. It has borne the shock unmoved. May it not be that Almighty God has thus strengthened it, that now Ireland may rise, and, by the power of her faith and the holy violence of prayer, may bring England herself once more under obedience to that faith ?

"But it may be asked, 'Can it be from Ireland that charity and prayers for England are looked for? For England, from whom she has suffered such wrongs? These very wrongs, for which no excuse is here pleaded, are the strongest reason why the prayers of Ireland are called for in preserence to all others. Let it be granted that these wrongs are unexampled in the history of man. For this very reason, the prayers of Ireland for England will be the most powerful that have risen to God for the conversion of souls, since that ever memorable prayer on Calvary, Father, forgive them! uttered by the Son play our own part with wisdom, and in such a spirit of God for his enemies. But will a whole people be ever moved to act on principles of heroic charity ?-brothers. And it may not be altogether profitless if made. An Irishman of the true sort cannot resist an copie as the Irish will, if the attempt be

> "This is an offer made to Ireland of certain vengeance on her persecutors. To those who seek vengeance thus, God himself promises entire satisfaction, either in the conversion or the confusion of their enemies. 'If thy enemy be hungry, give him to eat; if he thirst, give him to drink; for, doing this, thou shall heap coals of fire upon his head. (Romans xiii. 20.) Fire will either melt or burn.

> "It may be-though God forbid it should be soyet it may possibly be, that England will reject the grace thus proffered her, and not receive benefit by these prayers. But it cannot be, that, if Ireland worthily enters on this work, it should fail of opening for her the richest treasures of Divine bounty. For it is again God himself who says: 'Forgive, and you shall be forgiven; give, and it shall be given to you; good measure, and pressed down, and shaken together, and running over, shall they give into your bosom.' (Luke vi. 37, 38.)

> "In conclusion, it may be asked, what prayers are especially proposed? It has been thought well to ask for very little, but to ask this of all. It is, then, asked, that every man, woman, and child should say, for this object, one Hail Mary every day; and, when this is said in company with others, as it is hoped will be done in communities, schools, and private families, if not publicly in churches, let the person who leads the prayer remind the others of the intention of it, by using the following or some similar words; 'Let us pray for the conversion of England. Hail Mary,' &c.

"Let millions be thus enlisted in the cause; and in due time, it is hoped, God will direct us to what

farther may be done.

men and women too, in their way. They also eat, Certainly High Mass is very fine and splendid, and it back, who would have expected to see the magnificent once kindled in zealous breasts, will stop here. And drink, talk, laugh, fall ill and send for the doctor, and looks like real worship. Catholics undoubtedly have churches, the numerous great colleges, the many if any would do more, let them offer their Masses,

of times in the day; the oftener and the more generously such offerings are made, the richer will be the heart that makes them.

"Feast of the Assumption of our Lady,
August 15, 1849." (To be continued.)

#### CATHOLIC INTELLIGENCE.

#### THE CATHOLIC UNIVERSITY.

In our columns will be found the district returns of the simultaneous collection towards the University fund from ten dioceses, the amount of which, up to the date at which these returns were prepared, approaches nine thousand pounds. The document cannot fail to be most gratifying, especially so when we reflect that in a single diocese, that of Meath, the munificent sum of £3,237 has been collected, being the largest offering transmitted from any diocese in Ireland to the University treasurers. The Right Rev. the Bishop of Meath has honored us with the following letter on the subject. His grace ought to feel proud at the result of his labors. His parishioners have emulated his anxiety, and testified in the most solid manner to Lord John Russell their appreciation of his worth to administer the education of the Catholics of Ireland. The following is the letter of his grace :---

" Mullingar, May 29, 1851. "Dear Doctor Gray-I send, on the other sheet, the district returns of the simultaneous collection in this

district returns of the simultaneous collection in this diocese. Its publication will be gratifying to the friends of the Catholic University.

"Thanks to Lord John Russell and his 'Papal Aggression Bill,' the people have nobly come forward to assist in putting down the infidel colleges. All are now aware of the danger of entrusting the education of Catholics to the open and awayed enemies of their of Catholics to the open and avowed enemies of their holy religion. The parochial returns will be forward-

ed immediately to the University Committee.

"I have the honor to be, dear Doctor Gray, your obedient and faithful servant,

† John Meath.

"To Doctor Gray, &c."

In answer to many inquiries, the Secretaries beg respectfully to inform the contributors to the Catholic University Fund, that it is intended to publish the names of all Subscribers thereto, as an Appendix to the First Report of the Committee .- Freeman.

#### CATHOLIC DEFENCE ASSOCIATION. (From the Freeman's Journal.)

Since we last referred to this subject, a vast mass of adhesions has been sent in to the committee, and prominent among them have been the heads of the Catholic Church. Nearly all the Archbishops and Bishops of Ireland have signified their approval, and promised their support to the movement in favor of religious liberty. We to-day publish a characteristic letter from his Eminence Cardinal Wiseman, and another from the Bishop of Clonfert, who was among the first to suggest the necessity of such an organisation as the committee are preparing to launch into existence; nor will the Catholics of Ireland be slow to act on such advice. It is scarcely necessary to remind them here of the obligation imposed upon them to protect their religion against wrong. That protection, on a scale commensurate with the necessity, can only be afforded through some national agency, carrying with it the full force of public opinion, and making itself heard and felt by such a combination of numbers, and of influence as will render persecution, or any attempt in that direction, impossible, or at least impracticable. The penal bill, and the earnestness with which the Whigs urge it in the face, and in despite of the Irish people, prove that some association—some great popular body, which would concentrate the full and undivided strength of Catholic feeling, and make its voice respected throughout the empire, and a power in the legislature—should at once arise and commence its organisation. Such a body might produce no effect on the present parliament. It would be too late for action on that impure vessel, which now runs to its lees; but the Catholics of Ireland may rest assured that the groundwork for many an assault on their religion has been laid in the penal bill; and the present session will become remarkable as that in which the first step has been taken to cancel the emancipation act—to restore the fatal principle of religious ascendancy-and to inoculate the constitution of England with the lamentable disorder from which it had escaped, after so great a waste of national strength, and the degradation of British faith and British honor.

The penal law will become the fertile source of persecution. In England, of course, violent fanaticism will reign supreme. The very semblance of Catholic ecclesiastical development—the discovery of sacerdotal action derived from an hierarchial sanction -will at once raise up an host of prying lay and clerical informers, who will put the Crown Office into rapid and effective motion. And need we say a word of the spirit in which British juries will approach a question in which the Pope and Cardinal Wiseman are involved? In England, the Catholics are comparatively weak, and though many of them can boast of rank and wealth, and the prestige of ancient traditional renown, yet they are too few to resist the overwhelming flood of intolerance which will press upon. their bishops and clergy. But in Ireland the Catholics stand on very different ground. Will the scourge be applied to their hierarchy?

Ireland, however, must be prepared for a long trial from which she shall come forth triumphant, though it!may not be without some probationary pain. To weaken the power of malevolence, and to protect freedom from any interruption or infraction hereafter,

wild spirit of religious or irreligious frenzy.

The Catholic church cannot move in its prescribed course-cannot exercise its most ordinary, every-day functions—cannot do a single spiritual act of that boundless horizon. class of acts which emanate from hierarchial sanction -unless the titles which have been acknowledged for centuries-which in fact have their origin in the very institution of the Christian society—be attached to the appointees to Catholic sees. The law says no; that's illegal and shall be punished. There steps in the necessity for a mighty Catholic organisation to the practice conformable to the principle. Isolated efforts can never produce the effects of concentrated action. A good cause is rendered more impressive by the support of a whole nation, any man who would violate justice in individual cases, would shrink from the conflict where a people, bound with an electric chain, would feel the injury offered to one circumfused through all.

There is another reason of great importance which renders the foundation of such a body a national necessity at this moment. It will be found in the letter of the Archbishop of Tuam:-" From such an association," says his grace, "the noble advocates of our creed and country in parliament would derive fresh spirit, and its seasonable rebuke would not fail to strike terror into the hearts of those shameful men, miscalled representatives, who are betraying the dearest interests of their constituents. Under its grave and authoritative censorship, no Irish Catholic member would have the hardihood to link his character and fortunes with those of an avowedly persecuting ministry."

CONVERSIONS IN ENGLAND—THE REV. DR. CAHILL.

The following correspondence has taken place between our distinguished countryman, the Rev. Dr. Cahill, and the Rev. J. Collins, recently a clergyman of the church of England, and who has become a convert to the Catholic faith within the last few days:--

> " Crooked Billet Hotel, Liverpool, May 31, 1851.

"Rev. and Dear Sir-Permit an anxious clergyman, sixteen years an active minister of the church of England, and has labored the most of that period in this nation, to address you on, to him, an all-important subject.

"For years I have been dubious of the position which the church of England-the undefined and extravagant vagaries of private judgment—the numerous and conflicting sects—the levelling divine. mysteries with human reason-the discarding the sacrament of baptism through the caprice of a state official—and the want of a spiritual head to the scholar and conscientious are mournful and alarming reflec

"Following up the legal motto 'Audi alteram partem,' I attended your lecture lately, in Liverpool, on the sacrifice of the mass. Many points about which I hesitated were lucidly unfolded and convincingly impressed on a subsequent conversation on he real presence and transubstantiation, many doubts were dissipated, and, though some doctrines are mysterious still, which appear 'as through a glass darkly, yet 'I am determined to trust where I am unable

"I am a master of arts of my university, and hold testimonials from dignitaries, clergymen, and congregations perfectly satisfactory.

"I leave my church with anguish, and feelings similar to those experienced in parting from a beloved parent, yet I cannot be wrong in following the example of so many learned and good. I henceforth proless myself a Catholic, if permitted to enter the fane from which my forefathers strayed.

"I have the honor to be, Rev. and dear Sir, your very faithful servant,

"John Collins." (Signed) "St. Mary's Church, Liverpool, May 31, 1851.

"My dear Rev. Friend-I feel urged thus to address you in the language of warm affection, in order, to give you a hearty welcome, as you set your foot for the first time within the wide-spread and timehonored walls of the universal Church.

"I have never read, in so few words, a more comprehensive statement of the incongruities of the Protestant church, than you have put forward in the second paragraph of your valued communication. Alas! reformed England has no church since she separated from the communion of Tertullian; she is in the 'position' of a body without a head-the members deprived of spiritual life, having no source of spiritual vitality—she is in the 'position' of a withered branch, broken off from the trunk, and producing no meritorious fruit; and hence, I am not surprised at your doubts of the spiritual position. Her 'numerous sects,' as you appropriately call them, are the sure indication of the storm that rages over her spiritual domain. They are the clear result of an ecclesiastical disturbance—they are the palpable demonstration. that the national faith is shattered into fragments. Like the swelling surges of an agitated sea, these sects multiply, and rise and foam as the tempest rages; and they contrast strongly with the solemn repose and universal calm which reigns over the boundless empire of the Catholic Church.

"Private judgment in 'its vagaries,' has thrown down all the ramparts of Christianity, and has actually blotted out the Gospel; it has taken away the Seven Sacraments, and destroyed Purgatory and the Holy Sacrifice of the altar; it has denied the Divinity of the Irish Catholics must organise in all their strenth, Christ, and has disputed the personality and the exampresent a firm, and compact front on the com-

Communions, Rosaries, &c. Above all, let them offer themselves as victims to God to gain the great saries are many and powerful—equally vindictive and future inheritance—in a word, it has pulled down the end; and do this again and again, if possible hundreds violent—bent upon headlong courses in obedience to a whole fabric of the new covenant, and has left nothing behind except the soul standing alone in the wide at Nenagh on to-morrow. His Grace the Most Rev. waste of doubt and Atheism, with no mark to direct Doctor Slattery will be the consecrating Bishop. reason and faith save the canopy of the skies, and the

"I do believe that Lord John Russell (in ' his official caprice,') is the greatest enemy the church and state of England ever had; he has insulted the Catholic world; he has Paganised the Protestant creed; he has degraded the British constitution; and, if not stopped in his capricious career, he will lower the dignity of the crown. Hence, I do not wonder that maintain the principle of religious liberty, and render the scholar and the Christian should leave an establishment where trick, and stratagem, and caprice, and despotism, and mere human laws, are substituted for confidingness, honor, order, charity, and the ordinances of God.

> "I feel very happy, indeed, by your remarks, in reference to our interview. I have ever felt intensely, the strong conviction, that no Protestant could long remain detached from the true Church, if he permitted his mind and heart to yield to a calm and unprejudiced investigation of the truths of our holy religion. You, my dear friend, are now the best judge of the truth of this assertion; and I pray God, that many may be induced to read your letter, and to follow your example. There can be no doubt of the necessity of a sacrifice in the new law, as the established essential worship of God; and, surely, the cross was the fulfilment of the bloody sacrifices of the old law; the last supper was the fulfilment of the priesthood and the offering of Melchisedech. If bread and wine, then, were the type, surely bread and wine cannot be the fulfilment; if so, the typical thing and the thing typified, would be the same thing. type was the shadow of some future perfect reality; and surely, the shadow and the reality cannot be the same thing. Hence, as the offering at the last supper was the reality of Melchisedech's type, it follows, necessarily, that it must be as exalted above the type as the priesthood of Christ was above that of Aaron, and the atonement of the cross above the blood of oxen. This reasoning furnishes a demonstration to prove that the new priesthood and the essential sacrifice will be continued through all coming time, 'to show forth His death till He come.' And hence the Catholic Church has now a sacrifice which is a perfect propitiation for sin—an offering suited to all the conditions of divine worship, and a gift to present to the throne of mercy worthy the acceptance of God.

My dear friend, it is a melancholy and most deplorable fact, that there is no worship worthy of God in the Protestant church, as they neither have a priest to offer, nor any offering to make, which is the essence of worship. That church has actually gone back to Burlington, Vt. It was dedicated to the Omnipotent Judaism by celebrating the type and the memorial of bread and wine-that is to say, they preserve the Mignault of Chambly, V.G. for the diocese of Boston, slender taper of the old law to direct and to light their steps, although the sun itself has risen in the skies, and pours a burning flood of light over the spiritual creation. How wretched and foolish to see men | Rev. Mr. Quevillon is pastor of the new Church. He (who read the scripture) kneel down in their plain senses before bread and wine in the NEW LAWthat is, they, adopt a type, or a memorial, or a shadow, in the face of a perfect fulfilled covenant. May God enlighten them. They deserve pity to see them, like fools, hold up the light of a farthing candle to direct the world, while the sun stands blazing in the meridian. It is Judaism to adopt this ceremonial, and it is blasphemy to kneel before avowed bread and

"The man who searches is not certain of truth: the man who changes his belief to a newer creed cannot dare to say that the all-wise, unchangeable God dictates these novelties and contradictions. Now, if a witness who doubts, and hesitates, and changes his life greatly regretted by a large circle of attached friends evidence, would not, or could not, be believed by an honest jury, at a petty court, surely a doubting, hanging testimony to FAITH cannot be received at the tribunal of God. Clearly, then, there never was, or never can be, Divine Faith in the Protestant church, that is unworthy to be human, cannot deserve to be

"I fully appreciate, and I entirely enter into, your feelings of anguish on leaving the Protestant church; but, being guided by the inspiration of the Holy Ghost, your sorrow will soon change into joy; and as many of your brethren (who rank amongst the best and most learned men of the present age) have set. you an example, you form an additional member of the glorious band, who, within the last few years, have broken family ties; have given up station and emolument; and, at the sacrifice of every worldly advantage, have yielded to their convictions in joining the faith of Augustine and Jerome, of Irenæus and Chrysostum; ranging themselves under the victorious colors that are seen floating the skies above the old infallible rock on which Peter has planted the eternal standard.

"I beg to say, in conclusion, that while I advocate the principles of my Church, and while I am prepared to die, if necessary, in its defence, I have never uttered one word from the pulpit in disrespect to the taken by the Rev. Mr. Kelly, P.P. conscientious creed of Protestants; and, moreover, say, no matter what provocation I may receive in England, I shall never deviate from the charitable and inoffensive course which I have observed since I entered on public life, and which I hope to practise to my death.

"I am about to proceed to Manchester, where shall remain for a month; and, in the meantime, I beg to recommend you to the care of my dear friend, Rev. Mr. Sheridan, of St. Mary's, Liverpool, who, I take leave to say, is one of the most zealous and disinterested, and perfect Catholic clergymen in England.

"Believe me, my dear Rev. friend, faithfully and attached brother in Christ,
"D. W. CAHILL, D. D.

"To the Rev. John Collins, M. A."

CONSECRATION OF THE BISHOP OF KILLALOE. The consecration of the Right Reverend Doctor Vaughan, Catholic Bishop of Killaloe, will take place The Right Rev. Dr. Ryan also will assist. The sermon is to be preached by the Very Rev. Dr. Leahy, President of Thurles College. - Tablet.

CONFIRMATION.—The Sacrament of Confirmation was administered on Thursday last, by his Grace the Most Rev. Dr. Cullen, in the Church of St. Patrick. Dundalk, to a large number of children of both sexes. The children, whose knowledge of the Christian doctrine reflects great credit on the Clergy of the town, and on those valuable ladies, the Sisters of Mercy, who have been instructing them in their religious duties for a considerable time, were admitted to their First Communion at 8 o'clock Mass, which was celebrated by the Lord Primate, and were addressed by his Grace on the nature of the Sacraments they were about to receive. - Dundalk Democrat.

His Grace the Archbishop of Tuam held Confirmation on Monday in Corofin, where upwards of five hundred persons were confirmed, and on Tuesday, in the cathedral of this town, where nearly seven hundred persons received the sacrament. The principal portion of the persons confirmed in this town were the female children from the workhouse. The knowledge of the Christian doctrine, and of their moral duties, displayed by those children, reflects the highest credit upon the persons in charge of the auxiliary workhouse. Tuam Herald.

On Ascension Thursday, in the chapel of the Convent of Mercy, Londonderry, Miss Catharine Teresa Connelly, the only daughter of the late John Connelly, Esq., of Singapore, India, received the white veil. The solemn and interesting ceremonies were performed by the Right Rev. Dr. Kelly, assisted by the clergymen of the city and of the neighborhood. Miss Connelly is the ninth young lady who, within the space of three years, in this thriving community, renouncing the pomp and allurements of the world, has consecrated herself to the service of God, by administering to the spiritual and temporal wants of the

CONSECRATION OF THE CHURCH OF ST. KEVIN. -The ceremony of solemnly blessing the new Church of St. Kevin, in the picturesque district of Glendalough, took place on 3rd instant.

CONFIRMATION IN CHARLESTOWN .- The Right Rev. Bishop Fitzpatrick confirmed one hundred and eighteen persons, at St. Mary's Charlestown, on Sunday last .- Boston Pilot.

A NEW CHUCRH .-- On the Sunday before Ascension, a new and beautiful church was opened at God in honor of St. Joseph. The Very Rev. Dr. performed the interesting ceremony. He is most deservedly dear to the people of Northern Vermont, in whose behalf he has taken the deepest interest. is a most active and devoted missionary. We congratulate our friends at Burlington on this joyful occasion.—Ib.

A peer and peeress in the south of Ireland are about to be received immediately into the bosom of the Catholic Church .- Limerick Examiner.

#### IRISH INTELLIGENCE.

DEATH OF THE REV. MR. CONNICK, P.P.-On Wednesday, 4th inst., at his residence, Cushinstown, the Rev. Wm. Connick, P.P., at the advanced age of 81 years. This venerable, exemplary, and pious Clergyman was justly beloved by his flock, and has departed and relatives. May he rest in peace.— Wexford Guar-

THE COUNTY TIPPERARY MEETING .- The High Sheriff, George Ryan, Esq., of Inch House, having refused to convene the great aggregate meeting of the county Tipperary to denounce the penal laws, on the grounds that most of the requisitionists have signed petitions against the measure before, the requisitionists themselves have resolved on convening the meeting for Thursday, 5th inst., when then the voice of gallant Tipperary will be heard from "Cashel of the Kings," warning Lord J. Russell, in terms not to be mistaken, that any portion of his infamous measure of pains and penalties shall never be carried out in Ireland .-Limerick Examiner.

THE PENAL LAWS-MEETING AT CLONDALKIN.-AD important meeting was held on Sunday last in the Catholic Church at Clondalkin, for the purpose of adopting a petition, and on entering a solemn protest against Lord John Russell's projected penal atrocity. Previous to the meeting, the Rev. Mr. McAuley, C.C., delivered an elegant and impressive exhortation, in the course of which he dwelt on the proverbial zeal evinced by the Irish people for their ancient Faith. He commented on the treacherous and atrocious principle prevading this bill, and suggested the proper means to be adopted for defeating it. After the Mass, the meeting assembled in the church, and was most numerously and influentially attended. The chair was

MR. MARTIN BURKE versus LORD CLARENDON.—The Plaintiff's declaration in this case was filed on the 2d instant. There are five counts in it; one charges the defendant with having written the letter containing the. libel complained of by the plaintiff to the Earl of Shrewsbury; another count charges the defendant with the publication of the letter in the Tablet newspaper; and a third with the publication generally -The declaration is signed by Mr. Butt, Q. C.; and Sir Colman O'Loghlen. The defendant must plead to the declaration within eight days.—Freeman.

THE IRISH TENANT LEAGUE.—A public meeting of the Tenant League was held on Tuesday night in the theatre of the Mechanics' Institute, Lower Abbeystreet, Dublin. The attendance was numerous and respectable; the body of the theatre was crowded, and the reserved seats were well filled. The audience, comprised a number of ladies.

REPRESENTATION OF LIMERICK.—It has been stated to us by a highly respectable gentleman, an acquaintance of Captain Carleton, that the gallant captain intends to contest the representation of this city on the next vacancy. 'Captain C. is a large landed proprietor in this county, and of ultra Radical principles.—Limerick Examiner.

Henry O'Shea, Esq., of Limerick, will be Registrar to Sergeant Howley, as judge of assize at the Munster circuit.

Mr. Ansrey, M.P.—We perceive, by the list of the last division-that on the first clause of the penal bill -Mr. Anstey, the member for Youghal, has voted for the clause, and with the government. This is only consistent with the repeated declarations made by the honorable gentleman during the progress of the debate. As a matter of course, there is not a Catholic voter in Youghal who will ever again vote for Mr. Anstey. He has had a fair trial, and he has been found wanting. -Cork Examiner.

THE COUNTY DOWN PROCLAMATION .- On Tuesday and Wednesday Mr. Roman, high constable, accompanied by two sub-inspectors and about eighty constables of police, proceeded through the townlands of Tullyorier, Castlewallen, Ballullymore, and Corbally, to collect the rate of sixpence per acre, laid on by the Lord Lieutenant, for the support of the extra force of police now stationed in said proclaimed district from the several landholders, who had refused to pay said cess; several distresses were made of cattle found grazing on lands, in the above townlands, but the cess was paid and the cattle released. The inhabitants in that part of the country are in a great state of excitement at seeing so large a force of police travelling through the country, with the high constable, to levy a tax they think unjust and oppressive.—Northern Whig.

EMIGRATION FROM WEXFORD .- Independently altogether of "Father Hore's colony," the emigration from the county Wexford has been immense in extent for two years past, and latterly, it has included many substantial farmers and some few of the class of small proprietors. Vessels have sailed direct from Wexford for America every week for a considerable time, numbers have left by steamer from that port, to take shipping at Liverpool, and, from various parts of that county, emigrants take Waterford and New Ross in their route.—Evening Post.

EMIGRATION.—Over 5,000 persons have left our port for America since the early part of April, and there are at present a large number of vessels on the berth for Quebec .- Limerick Examiner.

A Moving Flax Mill.-Mr. James Hill Dixon is in treaty with the Western Railway Company for the erection of a mill on a platform, with wheels to run on the railway, to which will be attached a portable steam engine of six horse power, with which to work the mill. The mill, engine, and workmen can be transported to any given point along the line of railway from Dublin to Galway, where flax may be grown, and doing away with cumbrous and expensive establishments.

THE SHORSTONE TRACEDY.—The five who had been in custody for "conspiring" to murder the late Mr. Coulter, have been fully committed on a charge of "wilful murder."—Newry Examiner.

The crops, in the neighbourhood, look well, and should the heat, usual at this season of the year, visit us, we may expect the several descriptions of crop to an appearance of luxuriance which we trust will be

the harbinger of a plentiful harvest.—Derry Journal
The season up to this is beautifully fine, and the appearance of the crops is cheering. Some shearing has been finished, and, not withstanding the losses during the winter, the pastures appear very well stocked. We however regret to learn, that "distemper" is prevalent among cattle. The fairs are numerously attended by buyers, and young sheep are rather on the advance.-Roscommon Journal.

We have much gratification in being enabled to state (from personal observation, as also by information from many parts of the rural districts) that every species of tillage in this county promise cheering prospects of a luxuriant harvest, in so far as cropping has been effected, which, we understand, is on a large scale, considering that a tithe of the population of former years is not to be found in the country. Potatoes, so far, are all that man can desire, free from a vestige of the old enemy, and progressing.

The wheat and other grain crops are in like manner most promising, and, should it please God to grant a continuance of the present weather, we shall be blessed with an early and, we trust, abundant harvest. Turnip cropping is being also carried on in the rural districts on a large scale. - Mayo Telegraph.

#### GREAT BRITAIN.

DEATH OF THE EARL OF SHAFTESBURY .- This nobleman (father of Lord Ashley), who has been in declining health for some time past, expired on Monday, at the family seat, near Cranbourne, in Dorset-

MR. G. F. Young's Character of Sir R. Peel.-"If a man should be discovered who, representing a pure and virtuous Sovereign in a foreign embassy, should be discreditably distinguished as a profligate and a gambler; if, as a member of a British House of Commons, he should aspire to the dignity of an orator, write his speeches, and break down in delivering them; if, after breathing for years the atmosphere of the very land of freedom, he should return to his native soil, professing to be the champion of liberal principles, and be found practising on his vassal tenantry the most contemptible freaks of impotent tyranny should such a man be discovered, well indeed might he be branded as an imposter, and if he should have ventured to fling the foul epithet at men more upright and consistent than himself, deservedly might he be set down as a calumniator also. Let Sir Robert Peel beware—'They who live in glass houses should never throw stones.'

THE PROPOSED DIOCESAN SYNOD .- The laity of the city of Exeter and county of Devon have protested in an unmistakeable manner against the proposed synod. At a meeting on Saturday, Sir T. Kennaway, who presided, said he had been authorised by the Lord Lieutenant of the county to state that the resolutions which were about to be proposed in the shape of a protest had in the main his lordship's entire concurrence. Mr. Lawrence Palk had no personal feeling against the bishop, but they had a duty to perform, and that was to uphold the purity of the Protestant Church!! He believed the bishop was arrogating to himself a power which the Church never possessed, and which cathedral, who also paid a just tribute to their exemetery good man would resist. A committee was plary conduct whilst in this Garrison.—Ac. Recorder.

appointed to obtain signatures to the protest adopted by the meeting, and to call upon the High Sheriff to convene a public meeting, to decide whether the protest should be presented to the Queen and the metropolitan in the shape of addresses or otherwise.-The following letter from Dr. Sumner, the Govern-ment Archbishop of Canterbury, has been published —"Lambeth, May 21st —Sir,—I have the honor of acknowledging an address which you have forwarded to me as chairman of the vestry of the united parishes of Tormoham and Upton, in which you express your objections against the measure proposed by your diocesan, of holding a diocesan synod, and desire my interference to prevent the evils which you anticipate as likely to result from such a measure. I am by no means blind to the probability of such evils, and I greatly regret that such a measure should have been devised; but if it is not a transgression of the law of the land, it cannot be successfully resisted; and if it does violate the law, I have no doubt that the officers of the Crown will interfere, by means more effectual than I have authority to employ.—I have the honor to he, sir, your obedient and humble servant, J. B. CANTERBURY.-W. Kitson, Esq." THE METHODIST DISRUPTION.—The Patriot states

that "The returns of twelve out of the thirty two Wesleyan districts into which the kingdom is divided exhibit a decrease, as compared with those of 1850, or 34,000 members. The probability, therefore, is, that the decrease throughout the Connexion will not be less than 50,000. It appears that the dominant party show neither surprise nor regret at this scartling result of heir arbitrary proceedings. One of the mildest of them is reported to have said, they are quite prepared for the oss of a hundred thousand members, although, according to calculation, the stated contributions of that number should be equivalent to the maintenance of not fewer than three hundred travelling preachers. Dr. Bunting himself is represented as having avowed before the London District Meeting, that he was prepared, at whatever cost in point of members, to maintain the great fundamental principles of the Methodist Constitution; in other words, to withstand the smallest concession to popular demands. As one indication that this defiance is deliberate, it may be mentioned, that Dr. Beaument, who, instead of going to either extreme, has done his utmost to mediate between parties, and restore peace, has been rewarded by the adoption of a resolution recommending to the Conferance, that he be degraded from the rank of a Superintendent, and be declared unfit to hold office among his brethern."

Spurious Tea .- At the Clerkenwell Police-court on Monday Edward Smith, and Louisa his wife, were charged with being concerned in the manufacture of spurious tea. Inspector Brennan stated that having reason to believe that a spurious imitation of tea was made at the house 27, Clerkenwell-close, Clerkenwell, he went thither on Saturday evening. On entering he found both prisoners industriously occupied in one of the apartments on the ground floor. There was a furnace in the room, before which was suspended an iron pan, containing tea-leaves, which having served their primary use, probably in some of the coffeehouses of London, were now in process of drying, in order that they might be useful to their owners, who would sell them to retail tea dealers. Bay-leaves, sloe-leaves, copperas, and gum, for solution, were found in abundance about the premises, and everything indicated that the prisoners were doing a good stroke of business. The imitation was said to be perfect. The prisoners will be proceeded against under the excise

#### GATHERINGS.

SIR JOHN FRANKLIN.—The Caiculta Englishman copies the following from a Sydney paper of February Sth.—"The Brothers has made a very quick run from Honolulu of twenty-nine days, which is one of the quickest passages on record. Captain Stavers states hat, the day prior to his departure, the British consul had received intelligence of two vessels wrecked in St. George's Sound, supposed to be Sir John Franklin's, and that two of her Majesty's brigs were despatched to ascertain the truth of the assertion."

STEAM COMMUNICATION WITH AUSTRALIA.-The Select Committee of the House of Commions on steam communication with India, has decided, by a majority Hope, as the most eligible for postal communication with Australia. The success of the screw steamers in performing the mail contract to the Cape has doubtless had considerable influence on this recommendation.— It is stated that the General Screw Steam Ship Company have offered to undertake the extended service,

and to commence it early in 1852. ENEMIES OF THE CHURCH.—It is well for us to know what soit of persons our enemies are, and the principles on which they conduct themselves. Tyrants, persecutors, and cruel men never forget themselves. If they are quiet, it is because they can do nothing; and the appearance of friendship is a mere mask which they will blow off at the first opportunity. The Whigs have been always notoriously unbelievers, and patronised the Catholics in order to break down a system of religion-false indeed-which alone presented to them the resemblance of truth. They have now discovered that the truth is elsewhere, and they whet their weapons in order to destroy those who believe it. We are not surprised that the outlaws of civil decencies should be against us, and we expect, as a matter of course, to be hated by that numerous class of people which lives by fraud, dishonesty, and unfair dealings. The middle class of England, which believes only in money, and which considers all means to attain it lawful.-The thriving shopkeeper, and the pettifogging dealer in fraudulent wares, the adulterators of coffee and the petty hucksters in disguised poisons, are naturally afraid of a religion which makes restitution an indis-pensable condition of pardon. Those are our enemies the habitual frequenters of places of immoral resort, the gambler, the spendthrift, the adulterer, the cheat, the swindler, and the rogue, will all combine to put down Priests and Nuns, whose especial function it is to testify against the habits and the deeds of our former patrons, our respected allies, the great protectors of the Catholic Church in England.—Tablet.

THE CATHOLIC CHURCH.—DEPARTURE OF THE 88TH REGIMENT.—The Soldiers of this fine Regiment on the eve of their departure from our Garrison, have presented the sum of twenty-five pounds towards the completion of St. Patrick's Church at the North End. This liberal and pious act on the part of the Connaught Rangers was acknowledged in very handsome and complimentary terms by the Bishop in St. Mary's

#### THE EXHIBITION.

"The progress of the human race, Resulting from the common labor of all men, Ought to be the final object of the exertion of each individual.

In promoting this end we are carrying out the wil of the great and blessed God."

The principles of this new religion are well carried out in the Exhibition. We literally have made progress n everything from steam-engines to apparatus for the purpose of saving card-players the trouble of holding up their own hands. An association like the Church God, which discourages this entire mammon-worship, is not likely to get much patronage from the friends of the Exhibition. I believe that the number of persons attending Mass at the temporary chapel at Hanover-square is sufficiently miserable. And a person who went out of curiosity to hear a famous German Pastor in a Protestant church told me that the audience amounted to six persons. The visitors to London this year certainly do not come in search of a religion. Of course such celebrities as the Pere Ravignan can always draw large congregations, but it is most certain that persons rather eschew than frequent the celebrations of religion, whatever may be the denomination to which they are addicted.

The great divinities this year are the Queen and Prince Albert. Yesterday (Monday) her Majesty summoned the exhibitors to attend her, and great was the religious excitement among them; "lips and tongues that before ordinary mortals would run freely on in the abors of explanation, became confused and faltered when the Queen spoke to them." One distinguished contributor of warlike weapons fainted, and, in theological language, went into an extacy before the august and venerable presence. What the clumsy Frenchmen of the last century attempted with sure instinct, but failed in for want of experience and tact, is now realised. A goddess of reason is set up in the largest temple of the world, and is worshiped not only with hymns and the incense of external devotion, but with the failing breath, the beating heart, and the absorbed soul, which the Catholic Saint of old would offer before the presence of his God in the Adorable Sacrament.

#### MR. WALPOLE'S HOPES.

On Monday night Mr. Walpole, in yielding some of his clauses "to the better judgment of his hon. friends," "hoped that if he yielded to their wishes neither the Government nor the country would find another Brief come into the country next autumn.2

Poor Mr. Walpole! Fond Mr. Walpole! Credulous Mr. Walpole! "Another Brief," and "next autumn." Why, before the summer is well over before Parliament is up-we think we can answer for half dozen at least.

Why, first, there is the Bishopric of Killaloe. Dr. Vaughan is nominated Bishop; and the Bulls have not yet arrived for his consecration. But they will arrive; Dr. Vaughan will be consecrated, he will take a territorial title; four or five indictable offences will be committed, and all with the most frank, cheerful, and inveterate disregard of the contemptible enactment which they are pretending to pass at St. Stephen's. We think we can vouch for half a dozen, if not half a thousand,

misdemeanors in and about Killalce. Then come the English Bishoprics. Letters have ust arrived from Rome, saying that four of the new Sees are already filled up-one of the four being Southwark. About the fifth there is some doubt, but taking the four: every one of the four will require a separate Bull to be received; a Bishop elect to receive it: a person to deliver it; three Bishops to commit misdemeanors by consecrating the new Bishops; sundry Priests, Acolytes, and attendants to take part in the ceremony. It is with beating hearts and wet cheeks that we set down two hundred misdemeanants as the minimum for every one of the four Bishoprics. Here alone we have actually on hand five Bulls as the supply for the next two months alone; and those five Bulls will carry in their tails at least a thousand indictable offences! All the while Parliament will be sitting and spending its time in notable attempts to vindicate the majesty of British law-or rather in notable pretences to appear to do the same. And all the while the Catholics of those islands, lay and Clerical, are laughing at the Legislature, breaking the law, and making fools of the whole Imperial Parliament, with Speaker and Lord Chancellor to boot. What a repulse given to territorial aggression! What a salve to the dignity of the British Lion! What a fool, by the way and in conclusion, the said British Lion must be!

AFFAIR OF HONOR .- The United Service Gazette gives the following particulars in reference to the quarrel between Mr. W. H. Gregory, late M. P. for Dublin, and the Hon. George Vaughan: -- "The cause of quarrel arose at the Turf Club in Arlington street from some dispute relative to "cutting in," at which sharp words were exchanged, and Mr. Gregory, unable to control his temper, knocked his assailant down. Sir Robert Peel, it is said, officiated as the friend of one of the parties, and Captain Campbell, late of the 32d, assisted the other gentleman. Mr. G. received his adversary's fire, and then discharged his pistol in the air, after which the parties left the ground. known for some days that the duel was to take place, but in consequence of the Derby settlement it was postponed until after its completion. The committee of the club have taken the matter in hand, and we hear both gentlemen will be called upon to resign."

GARRYOWEN AND PATRICK'S DAY .- During the Peninsular War the town of Tariffa, in Spain, was closely besieged by 12,000 French, under Leval and Victor. The garrison consisted of the 87th and 27th Regiments, under Colonel, now Lord Gough, and 900 Spaniards, commanded by Coupons, the Governor.— A tremendous cannonnade and bombardment were kept up by the besiegers, and a breach of 25 yards wide was made by assault. The Governor was summoned to surrender, but he returned for answer, "that he would listen to terms when the enemy won the breach." The storming columns were immediately put in motion, and advanced with impetuous daring. Gough was in the breach,—his eye was on the advancing foe. Drawing his sword, he called on the 87th band to strike up "Patrick's Day." Still on came the assailants. The word "Fire" burst from Gough's lips, and a sheet of flame burst from the rank aying many a Frenchman low. Still on they came; but nothing could resist the fire, in which the 27th now united. The assailants were staggered; Gough, seeing this, turned to the 27th, and ordered their band to strike up-" Garryowen"-took off his hat, wheeled it over his head, and putting himself at the head of his brave comrades, rushed through the breach, driving

the French before him at the point of the bayoner, and strewing the ground with their bodies. That night Victor, despairing of success, withdrew his army, and boundless was the gratitude of the Spaniards of Tarifla to their Milesian defenders. ,

A letter from Adelaide, S.A., of January 5, andounce the safe arrival of the ship Harpley, the wreck of which was reported in a bottle drifted on shore on the south coast of England some months ago.

#### IMPERIAL PARLIAMENT.

#### HOUSE OF LORDS-MAY 30.

The Bills introduced by Lord Campbell for the Reform of the Criminal Law, were read a third time. OATH OF SUPREMACY. - The Earl of Powis presented petition from the Earl of Bradford and the Earl of Clancarty, praying for a modification in that part of the oath of supremacy which declared that the Pope did not exercise any authority in these realms. They were true Protestants, but looking at the manner in which the dignitaries of the Roman Catholic Church had been recognised in this country and in the colonies, they could not conscientiously take the oath, inasmuch as it was contrary to fact, and they therefore could not take their seats in Parliament. He moved that the petition be read by the clerk at the table.-The petition was then read in extenso.

#### HOUSE OF COMMONS-MAY 30.

ECCLESIASTICAL TITLES BILL.

The House went into Committee on this Bill, and resumed the consideration of the proviso proposed by Mr. Keegh to be added to Clause 1.

This amendment was discussed for some time and negatived without a division.

The question that clause 1 stand part of the Bill having been put,

Sir J. Graham remarked upon the ambiguity of the clause itself, and on the frequent changes in the tenor of the Bill, and in the opinions of the law advisers of the Government. Among these changes was the addition of the present clause. Objecting to the clause because it provided on one side new restrictions and on another revived the force of obsolete statues, he intended to vote against it.

Mr. M. O'Ferrall said it had been made a subject of reproach that the Catholic Members were the slaves of the bishops and priests, and voted according to their direction and dictation. Now he utterly and entirely denied such an imputation. This Bill conferred the worst of all power-the power of interfering with conscience and feeling. After being associated for nearly twenty years with the members of the Government, he never believed the moment would arrive, when upon any question he could refuse them his confidence.

The Attorney-General for Ireland defined the legal import of the clause. It enacted no new prohibition, the assumption of territorial titles being already illegal in Ireland.

After a few words from Mr. Moore,

Mr. Walpole, in defending the clause which had been adopted upon his own suggestion, entered somewhat at length into the general principle, and found fault with the Administration for having shrunk from the duty of constructing a really efficient enactment:

Sir J. Graham rejoined, replying to Mr. Hatchell and Mr. Walpole. In the course of his observations, the right hon, baronet characterised the Bill as a declaration of war against eight millions of her Majes-ty's subjects. This called up

Lord J. Russell, who deprecated the strong language

which had been used in the discussion. A discursive debate was closed by a division, when there appeared for the clause, 241; against, 62; majority for the clause, 182.

The Chairman then reported progress, with leave to sit again on Monday.

The House then resolved itself into Committee on the Ecclesiastical Titles Assumption Bill; Mr. Bernal

Mr. Walpole stated, in reference to the amendments of which he had given notice, that having obtained a declaratory clause, which to his mind was of more importance than anything else, he should propose no amendment which he did not deem essential to the proper working of the Bill. He thought there were three things essential; first, to define clearly constitutional principles in the preamble; second, to prevent the necessity of future legislation; and, third, that, if you passed an Act of this sort at all, the law should be put in force, and not left to slumber on the statutebooks. He would infinitely rather have no Act at all than a law not intended to be enforced. On this latter head, he thought the suggestion of his honorable and learned friend the member for Abingdon (Sir F. The-siger) met all difficulties, namely, that the Crown, as well as the subject, should be able to prosecute for the penalties imposed by this Act, the Attorney-General having a veto on private prosecutions. He should not press the deportation clause. He then moved to introduce into the second clause-which prohibited, under a penalty, the assumption of titles of pretended sees or dioceses, &c., in the United Kingdom - words which extended the prohibition to the obtaining hereafter, or procuring from Rome, or publishing, or putting in use, any brief or other instrument in writing, for the purpose of constituting within the kingdom of England a hierarchy of bishops named from sees with territorial titles derived from places belonging to the Crown of England.

The Attorney-General objected to this alteration, the effect of which would be, he said, to impose a cumulative penalty for one offence. The effect would be to make a party liable to a penalty of £100 if he accepted the brief, and to another £100 if he assumed the title. Finding that it did not meet with adequate support, after considerable discussion, Mr. Walpole declined to press his amendment, and it was accordingly withdrawn.

Mr. M'Cullagh then moved an amendment of the clause, the object of which was to exempt from its operation, persons who shall have been recognised as Catholic Archbishop of any province, Catholic Bishop of any diocese, or Catholic Dean of any deanery, by any of her Majesty's superior Courts of law or equity. This amendment was opposed by Mr. Napier, and, after an angry debate, was negatived by 291 against

Mr. Moore moved another amendment in the same clause, to insert, after "the United Church of England and Ireland," the words "as long as the said Church shall continue to be the United Church of England and Ireland," which was negatived by 240 against 36.

On the motion of Mr. Reynolds, the Chairman reported progress, and had leave to sit again on Friday.

#### THE TRUE WITNESS AND CATHOLIC CHRONICLE

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# THE TRUE WITNESS

#### CATHOLIC CHRONICLE.

MONTREAL, FRIDAY, JUNE 27, 1851.

#### PENAL LAWS.

The adjourned debate upon the Bill of Pains and Penalties, against the Catholic Bishops of England and Ireland, was chiefly remarkable for the speech of Sir James Graham, who, although opposed to the principle, and voting with the minority against the second reading of the bill, has hitherto abstained from, entering into any discussion on the details of the measure, in the hopes, that ministers would deign to give an explanation of the principles involved in the new clause borrowed from Mr. Walpole, and of their ulterior views. Such an explanation, the Rt. Hon. Baronet complained, had not been given. The fine phrases of the Attorney-General, and of Lord John himself, had, as is too often the case with ministerial explanations, only enveloped the whole affair in still deeper mystery, and rendered that which at best was obscure, at last perfectly unintelligible. One thing alone Sir James could distinguish; the hostility of the Government to the Catholic religion. He pointed out in a masterly manner the dangerous consequences likely to ensue from the patch-work the ministers were making of the bill; sewing on a piece of new cloth to an old garment; tacking Mr. Walpole's amendment to their original measure. He shewed how the preamble was at variance with the first clause, and how the whole was repugnant to every principle of justice. He shewed how, if the present bill pass, it will be illegal for a Catholic Bishop to exercise the slightest episcopal function—to administer a sacrament, or ordain a priest-how every marriage solemnised by a Catholic priest will, in consequence, be illegal; the issue of such marriage illegitimate in the eye of the law; and in fact, how it will be in future, impossible, to fulfil any act of Catholic worship without violating the law. He, as a lover of plain speaking, recommended the substitution of the following, for the preamble as it now stands. "Whereas it is expedient, on account of public clamor, to prevent the spread of Popery throughout this realm, and to check the full and free exercise of its spiritual authority in the same, be it enacted, &c." He next pointed out the danger to which this bill exposed the peace of the country, and the impossibility of govern- mon, they will be more likely to love one another, when ing Ireland; and well did he declare, what, in the opinion of every Catholic, is the true meaning of the Penal Laws. "I CONSIDER THIS CLAUSE AS A DECLARATION OF WAR AGAINST EIGHT MILLIONS cial union in after life. We doubt much, whether adorned with all those social and moral virtues, which OF HER MAJESTY'S SUBJECTS." Sir James is the results would justify the expectations; or whether make life desirable. right, and as a declaration of war will it be accepted, by every Catholic in the British Empire. This called up Lord John, who does not like to hear things called by their proper names. His little lordship professed great alarm, -very great alarm, at this plain language of Sir James Graham. Catholics towards their God; that religion is the sole durable ought to feel thankful to the British Government for the wrongs and insults heaped upon them, and he hoped they would be good boys, and let themselves be trampled upon, with all due submission to the Majesty of the House of Commons. Mr. Walpole followed suit, and hoped that the country might not witness a repetition of the offence of last autumn .-Alas! for the hopes of men! Alas! for the dignity of the House of Commons! The Pope will not be awed, and is not dismayed at the roaring of the British Lion. The offence so much dreaded by Mr. Walpole has been again repeated. Not only has Christ's Vicar on earth passed final sentence upon the system of Godless education, but he has also been pleased to fill up four of the vacant secs-Southwark being one. The others, in spite of Penal Laws, will be filled up in due season; and new Papal aggressions will shortly call forth new amendments upon the Ecclesiastical Titles Bill, to be like Mr. Walpole's it also—to be set at desiance.

The Catholic Defence Association is progressing rapidly. His Eminence, the Cardinal Archbishop of Westminster, the Prelates of Ireland, Lord Arundel, and many gentlemen, in and out of Parliament, have approved of, and sent in their adhesion to the Society. On the 10th instant, a general meeting was to have been held in Dublin, in order to give to it the necessary organisation, and to decide upon the measures hest calculated to resist the iniquitous aggression of the British Government.

It gives us great pleasure to be able to announce, THE PROCESSION OF CORPUS CHRISTI: that the opposition to the proposed alterations in the School law, will not be confined to Catholics. We have seen, with much pleasure, a letter signed by four Protestant ministers, who strongly object to the proposed measure; and though their opposition proceeds from reasons, different from ours, yet, we hail it as a good omen, and as a sign that the prayer of the petition, upon education, which we noticed in our last, will be rejected. The opposition of the four gentlemen to whom we allude, is rather to the details, than to the principle involved in the petition. They object to it, because of the probability that the projected Board of Education would contain a majority of Catholics amongst its members; were they assured of a Protestant majority, their objections would soon melt away into thin air. We object to it, without any regard to the probable religious opinions of the majority; but solely upon the principle, that all State interference with religion, or religious education, is, in the present condition of mankind, evil, and impracticable without violating the rights of conscience, and the first principles of personal liberty. We are advocates of free trade, as before the law, in things spiritual, as well as in things temporal; in the Church, as well as in the market place; in religion, as well as in corn or cotton. Maintaining the perfect equality of rights, as before the law, of Catholic and Protestant, we contend, that it is unjust to compel the former to pay for the support of an educational system; which his Church and his conscience condemns; and that it is equally unjust to expect the latter to contribute one farthing, towards what, if he be an honest man, he. must consider as a system for the propagation of error. This liberty is, we are happy to say, enjoyed in this part of the Province, to a high degree, by both parties. By the law, as it at present stands, our Protestant brethren in Lower Canada, are entitled to separate themselves from the Catholic majority, and to establish "Dissentient Schools," for the education, of children of their own communion, and supported by the share of money, which falls to them, out of the public grant, and local taxation. This privilege, so cheerfully accorded to our Protestant brethren in Lower Canada, where the great majority of the population is composed of Catholics, and so grudgingly conceded to Catholics in the Upper Province, where the majority is Protestant, is but an act of simple justice; and it is only by recognising the principle of separate schools, for the members of different religions, that State assistance for educational purposes, can be made available; or compulsory taxation for the support of schools, can be prevented from degenerating into gross injustice. Mixed education, or the education of Catholics and

Protestants in common, is impracticable, and is not desirable, even were it practicable; unless, indeed, indifferentism in matters of religion be desirable; and laxity of faith and morals be reckoned an advantage. Its invariable result is, to produce a confusion of ideas, betwixt right and wrong .-- Its inevitable tendency is, to obliterate the line of demarcation betwixt truth and error; to foster the dangerous opinion that all religions are equally good; an opinion which, in a few years, generally expresses itself by the formula, that all religions are equally bad and false; and to diminish the horror which every true believer ought to entertain, for false doctrine, heresy and schism. But some pretend, that these certain evils, in a moral and religious point of view, will be more than counterbalanced by the feelings of mutual good will, which the by educating children of different religions in comgrown up. According to this theory, "Easy reading lessons," and Cocker's Arithmetic, are to supply the place of the grace of God; and the memory of redeemed from barbarism by the toils of his French threshings from the same cane, is to be a bond of so- ancestors, and alike consecrated by religion, and that system of training is sound, which proposes to form good citizens, by making children, bad Cathoto fulfil their duties towards the State, and towards their fellow men, by first learning to fulfil their duty bond of union, and that one act of worship, performed in common, will be of more avail, in exciting and keeping alive feelings of brotherly love, than fellowship in a thousand floggings; but a community of worship is impossible, until Catholics cease to be Catholics, or Protestants cease to protest.

It is from no desire to give offence to our Protesttant brethren, that we contend for separate schools; it is from a conviction of the deep importance of the subject. No system of education can be neutral in its religious results. It must be either, good, or bad, Catholic, or anti-Catholic-religious or irreligious. Its tendency must be, either to direct the soul on its way to heaven, or else to thrust it down on the broad road that leadeth to hell. For a Catholic religious system of education, we have no right to demand the co-operation of Protestants; nor have the latter any right to expect that Catholics shall contribute towards the maintenance of a system, whose end, in clause, passed by great majorities, and destined like their opinion, is destruction. If the State is to continue any support to educational establishments at all, it can only be done, by recognising the right of Catholies and Protestants to have separate schools. That the law, as it at present exists, is susceptible of improvement, is more than probable. Let Catholics and Protestants then, mutually respecting each other's rights, endeavor to effect such amendments as are really practicable, without obtruding their peculiar opinions, upon one another; Catholics managing their schools as the Church thinks fit; Protestants conto interfere with the other.

Last Sunday being within the octave which the Church sets apart for the especial adoration of the miracle of the Eucharist, was the day on which, according to custom, the solemn procession in honor of the Blessed Sacrament, took place. The morning was unpropitious, and after High Mass, the rain fall ing in torrents, the ceremony was postponed until after Vespers, when the rain having ceased for a time it took place, with all its accustomed pomp. The Dais, under which the Body of our Lord was borne, by the Rev. M. Billaudel, was preceded by the different, orders of religious; and the children of the

various educational establishments of the city, bearing appropriate banners. The different societies and confraternities of laymen, with musicians, and an immense number of the citizens besides, made up this

grand triumphant pageant.

But beautiful and imposing as this scene was, to the indifferent spectator, it possesses to the Catholic another, and a higher beauty. That object, in whose way, pure infants strewed flowers, and before which bowing acolytes offered up incense, he knows to be no other than that living bread which came down from Heaven, and he reverences it as the Divine Majesty, dwelling in the midst of us, as truly present to us, as it was of old, to the children of Israel, when the glory of the Lord filled the temple, so that the priests could not stand to minister, because of the exceeding brightness of that glory. This is, therefore, especially, the public festival of our Incarnate God, and as snch, is most appropriately designated the Fête Dieu. It is a public occasion for the Catholic, to testify before heretics and unbelievers, his belief in the great mystery of our faith, and is an annual triumph for our holy religion.

We will take the liberty of correcting an error into which the Pilot has fallen, respecting the signification, of the Procession of the Blessed Sacrament, or Fete Dieu, as it is termed in French. The procession is not intended to represent the triumphal entry of Our Saviour into Jerusalem, but as an Act of Faith, or public profession of belief, of the Real Presence, in the Adorable Sacrament of the Altar .-The Adoration of the Host is an outward act inseparably blended with that belief; and the public performance of that act in solemn procession, is to testify to the whole world, in the face of heaven and earth, of God, angels, men, and devils, the immutable belief of the Church in Immanuel, or "God present with us." As by the word Homousion, the Church confounded the errors of Arius, by the word Theotikos, the errors of Nestor; so by this public act of faith does she condemn the errors of Berengarius, and later heretics, who have presumed to deny the mysteries revealed to us by the Word of the living God.

Tuesday last, the nativity of St. John the Baptist was celebrated with great splendor, as the national fête of our French Canadian brethren. The procession formed at an early hour, near the Episcopal Palace, and proceeded by the Rue de la Visitation, through Ste. Marie and Notre Dame Streets, to the Parish Church, where solemn High Mass was sung. The church and the altar were superbly decorated and illuminated, and the Mass, the first of Hadyn, was performed with the aid of a full orchestra, and with beautiful effect. The sermon, by the Rev. M. Larocque, was every way worthy of the preacher and of the occasion. Time will not permit us to give any analysis of his discourse, which was from the system of mixed education is likely to produce; that prophecy of Balaam, as he unwillingly blessed the people of God. "How beautiful are thy tabernacles, O Jacob, and thy tents, O Israel!" Let it suffice to say, that he fully vindicated the claim of every Canadian, to a just price in this beautiful country

After the celebration of the divine mysteries, the procession again formed, and passing by St. James We rather think that children will best learn, and St. Paul Streets, returned to Visitation, Street, where it was disbanded. We cannot undertake to give any idea of the fine taste, or the beautiful order displayed in this immense procession, but it was one of which every Franco-Canadian might well be proud.

In the evening, the soirée of the Society of St. Jean Baptiste, was given at the superb saloon of Mr. Hay's new hotel, which was filled at an early hour, by a numerous party, numbering probably not less than 400 or 500. The chair was taken by the patriotic president of the Society, M. Duvernay, and excellent speeches were given by Messrs. Peltier and Loranger, while a number of amateurs favored us with several Canadian songs, first among which was "A la Claire Fontaine;" nor in the presence of such an assemblage of beauty, did the gallant ministrels forget "Vive la Canadienne," to which, we are sure, every loyal heart responded. We congratulate our French Canadian friends upon the increasing interest which the recurrence of their national festival excites, and hope that their children's children may celebrate, with still greater pomp, the fête of St. Jean Baptiste, under the shadow of their chosen tree.

On Sunday next, the Festival of St. Peter and St. Paul; at half-past four, p. m., will take place the solemn benediction of the corner stone of St. Peter's Church, Quebec Suburbs, now being creeted by his Lordship the Bishop of Montreal, on the premises their own family. belonging and attached to the provisional Chapel of the Rev. Peres Oblats. His Lordship, the Bishop of Montreal, will preside at the ccremony, and an appropriate discourse will be delivered by the Rev. C. Larocque, Cure of St. John's. His Worship the Mary's College, followed by a numerous concourse of trolling theirs as they choose, and neither presuming Mayor is to attend; the Temperance and St. Peter's respectable Irishmen, and proceeded from St. Patrick's band have been engaged for the occasion.

#### OBITUARY.

The second of the second The venerable Society of Jesus, and the city of Montreal, have suffered an inexpressible loss, in the death of the Rev. Henry Du Merle, who departed this life on Saturday last, at the age of 35 years. The rev. gentleman was one of the most distinguished members of his Order in Canada, and beloved, respected, and esteemed, by all who had the happiness of his acquaintance. The Rev. H. Du Merle was born. on the 5th July, 1815, in Thevray, a department of l'Eure, diocese of d'Evreux, in France. In his early wouth, he entered the Seminary of St. Sulpice, where he completed his studies in philosophy, &c., and commenced a course of theology. When in 1836, Monseigneur Brute, Bishop of Vincennes, U. S., went to France in quest of missionaries for his extensive diocese, Père Du Merle, who was then only in minor orders, became attached to the venerable prelate, and followed him the same year to America, having received the holy Order of Priesthood at Vincennes. In 1839, he obtained permission to join the Order of Jesuits, and performed a noviciate of two years in the College of St. Mary, Kentucky. After having taken the vows, he was successively employed in the colleges of St. Mary, Louisville, and St. John, New York. In 1847, when the typhus fever made such awful havoc in Montreal, his humane and sensitive heart was intensely moved with the liveliest sentiments of Christian charity; on learning the number of unfortunate emigrants that daily fell victims to that awful epidemic, he was the first to solicit permission to fly to the aid of his suffering brethren. He arrived in Montreal, accompanied by five other clergymen of the same Order, and never shall that act of devotion. be forgotten in this city. During the sickness, he remained in the Seminary of St. Sulpice, cheerfully partaking of the labor and solicitude of the zealous. and venerable Fathers of that establishment, the greater part of whom were then suffering from fatigue and the malignant influence of the destructive disease. Many an Irish heart did the venerable Father solace. and soothe, during the ravages of that awful scourge ; and many a weeping father, and wailing mother did he comfort, by the assurance that their friendless, homeless orphans, should not want a parent and protector; and well and truly bath he kept his word. Thus did he pass the period of vacation of St. John's College; in relieving the afflictions of the poor Irish emigrants, and preparing them for that kingdom where bigotry and oppression are unknown; in assuring them that the God into Whose hands he was about to consign their souls, commanded them not only to forgive, but to pray for their oppressors and persecutors. Being charged with the entire discipline of the college at New York, he departed thither only to regulate the classes, and returned immediately to Montreal. The following year, he was appointed by the gentlemen of the Seminary, a member of the Presbytery attached to St. Patrick's Church, to assist in the parochial. duties of the Irish inhabitants, to whom he was fondly and dearly devoted. Constantly, zealously, indefatigably did he devote his time and talents to the spiritual interests of that congregation; and if the tears which we have seen spontaneously shed at hisfuneral, be an earnest of Celtic gratitude, the memory of the beloved pastor shall long "remain green in their souls." No duties were for him too laborious or disagreeable; and whether in the pulpit, the confessional, or at the bed of sickness, he uniformly displayed a divine, benevolent devotion, to the welfare of those over whom the Lord had placed him. His sound health and robust constitution, enabled him to meet every call, and encounter every fatigue. During the cholera, he might have been considered ubiquitous; every where might he be seen administering religious. assistance to the numerous victims of that terrible scourge. After having escaped two epidemics, he finally contracted the disease that has consigned him to an early grave, whilst visiting the sick of Griffintown, among whom he often performed deeds of charity that shall long be remembered. He fell a victim to a violent attack of typhus fever. Placing all his strength and confidence in Him Who had sustained him in his short. but exemplary career, he twice received the Holy Eucharist, in the first days of his illness. On Friday, the 20th instant, the symptoms of his disease having become more and more alarming, in the perfect possession of his senses, he received the last rites of the Church, in presence of his reverend brethren. His malady balled every remedy. On the morning of the 21st instant, the feast of St. Louis de Gonzague. he breathed his last; and thus the faithful follower of Loyola appeared before the throne of God, while the heavenly choir were singing the praises of another disciple of the same saint. This coincidence should, to the Christian mind; alleviate our sorrows for the loss of our venerated pastor. His remains were "laid out" in St. Patrick's Church, and during the time that intervened from his death to his interment, our Irish citizens, so distinguished for every noble sentiment of gratitude and affection, flocked in thousands to offer up their earnest invocations to the throne of Mercy, for the happy repose of their beloved priest. His obsequies took place on Saturday, at six o'clock p. m., and were attended by a goodly portion of the St. Patrick's congregation; and how eloquently did the feelings. they displayed, testify to the worth of their deceased pastor; and how it should put to the blush those maligners of Catholics and Catholicism, men whose demise would cause neither a sigh, nor, a tear out of

The procession was composed of the reverend gentlemen attached to St. Patrick's Church, the Priests of the College, the Fathers of St. Mary's College, the Christian Brothers, the Students of St. Church to the Cathedral. The corpse was removed.

from the hearse opposite the Episcopal Palace, by the Very Rev. Mr. Truteau, V. G., assisted by the Rev. Peres Oblats, and the clergymen of the Palace. The pall was supported by the Superior of the Seminary and the Canons. After a solemn Libera, the coffin was lowered to the vaults of the Chapel of the Confraternity. To-morrow, Saturday, a solemn High Masswill be celebrated in the Parish Church, for his spiritual

We copy from the Melanges Religieux, the following intelligence of his Lordship the Bishop of Vancouver, taken from the Univers:-

On the Feast of the Ascension, his Lordship, the Bisliop of Vancouver, conferred Holy Orders on three young Missionaries, in the Chapel of Notre Dame de Champs, Paris. These young Missionaries had been preparing for the arduous duties of his Lordship's diocese, during the last year, and are to accompany him to the scene of his apostolic labors in a few days. His Lordship, as a Canadian, feels justly proud of the French origin of his family.

Having made known to the Count de Chambord, the destitution of his extensive mission, that illustrious member of the house of Bourbon, transmitted to his Lordship a portable altar, completely furnished with sacred vessels, and every ornament requisite for the celebration of the holy sacrifice.

Prior to his departure, the venerable prelate is visiting all the religious institutions of the French capital, particularly those devoted to the foreign mission.

On Tuesday evening, the learned Rabbi, Dr. Raphall, brought his lectures upon Hebrew poetry, to n conclusion; much to the regret of those who have had the pleasure of listening to him. At the conclusion of his last lecture, the Rev. Dr. Wilkes was called to the chair, and Dr. Barber, seconded by a gentleman, whose name we could not catch, proposed that the thanks of the auditors were justly due to the learned lecturer for the instructive, and exceedingly beautiful course of lectures, upon which they had had the pleasure of attending. The address was carried unanimously, and Dr. Raphall returned thanks in an appropriate speech. We trust that this may not be the last visit which that gentleman will pay to Mont-

The friends of the late Dr. Coffy are particularly requested to meet at the office of the True Witness, on next Monday evening, at eight o'clock precisely.

We call attention to an advertisement, which will be found on our seventh page, announcing the intention of holding a Bazaar in aid of the funds of the Irish House of Refuge, of which the Rev. Mr. Fitzhenry has charge.

Catholicus, received too late for insertion, but shall appear in our next.

We will have much pleasure in complying with the request of the Sisters of Charity, of St. Andrews.

THE NEW GUIDE TO QUEBEC: Armour & Ramsay, Montreal.

Contains a Map of the City of Quebec, and of the battle field, where Wolfe and Montcalm received their death wounds. To strangers visiting Quebec, this Guide Book will prove highly interesting, from the numerous anecdotes of the days of French regime which it contains.

#### A REAL LIVE CANADIAN PEER.

It will be recollected by our readers that in the course of last Fall we had some articles in defence of the bishop of Bytown, against the false charges prerelative to the so-called "Gatineau Grant." During his Lordship's absence in Europe, the Hon. Mr. McKay had accused him of wishing to acquire really particularly struck on Sunday and some progress in the degrees of crime which lead from Adultery, Theft, which must be greatly conducive to the promotion of the secular interests of society at large. We were collected by our readers, that we published during for himself but nominally for the Indians, a grant of female children, as they, clothed in white, fitting type land on the Ottawa, and spiced the charge with cer- of innocence-emerged from the Convent and wound tain disrespectful allusions to the Bishop. On his return to Bytown, the Bishop wrote to the Hon. Mr. Cathedral, the long thread of white contrasting strongly McKay requiring an explanation, but instead of with-drawing his foul charges, that *Honorable* gentleman repeated them in a still more insulting form in a letter which was published in the papers at the time. The Bishop replied in a style of cutting sarcasm that did not go down well with the Legislative Councillor, refuting by the most unanswerable arguments his ungracious insinuations, and proving beyond the possibility of a doubt, his innocence of the crime imputed to him. The Hon. Mr. McKay could not answer: he tacitly acknowledged his guilt, but had not moral courage enough to confess it publicly. It is an ugly thing for a Legislative Councillor to be convicted of fibbing, and the Hon. Mr. McKay folt "highly indignant? at the freedom with which the Bishop of Bytown had addressed him. But what could he do? Lo! a happy thought strikes him, and he thus communes with himself, rubbing his hands together with downright joy at the idea. "I'll summon that 'foreigner' (meaning the Bishop of Bytown) to the Bar of the Council Chamber, and have him reprimanded for insulting a Prea of the realm. I'll teach him manners, won't 1." Acting upon this idea, quixotic as it must appear to our roaders, the Hon. Mr. McKay had actually the hardinood to try to carry it out. He introduced the subject in the Council on Thursday the 5th instant, but as strangers had to withdraw during the scene that ensued, we are not in possession of the particulars. We understand, however, that Mr. McKay could not find one other honorable in the Council to second his views, and that the reprimand which he expected to see administered to the Bishop of Bytown, was severely dealt forth to himself!

Poor Mr. McKay! What a sad disappointment to his deep-laid plans for satisfaction. What a lumiliating position for a PEER of the realm! It is by such lessons as this that men learn to behave themselves, aud we trust that the Hon. Mr. McKay will be more cautious in future in imputing dishonest motives to other men's actions, in order that he may avoid a Acopetition of the well-merited lecture that has been read to him on this occasion .- Toronto Mirror ..

A MARE'S NEST IN MONTREAL.

The Montreal (false) Witness of the 19th instant, seems to anticipate a general massacre of its sectarian subscribers, in consequence of the formation of a Catholic Defence Association and the collection of £100 at the first meeting. The only evidence it supplies of the plot is an anecdote, and the anecdote happens to be false in every essential particular, as we have the best possible reason to know.

The following is the story as told by this credulous

"The proceedings described in the first of the previous articles took place on an esplanade in front of and belonging to St. Patrick's Church in this city; and although the priests took no part in them, yet it is not to be conceived that they took place against their will; nay, the probability is obvious that this whole Catholic Defence Association, ramifying through the British Isles and their colonies, is a mere machine, of which the managers are the Irish Bishops, Cullen and M'Hsle. It was stated a short time ago in the Glasgow papers that a plot had come to light, in connection with the last abortive Irish rebellion, to take possession of Glasgow, in which there were few or no troops at the time, and seize all the steamboats, to be used on behalf of the insurgents,—the chief agent in the whole matter being a priest, who was to direct the execution of the enterprise; and it is added, had the insurgents obtained even a temporary success in Ireland, the taking of Glasgow would have been attempted, and might have been accomplished, so entirely pacific and unsuspecting were its citizens of the hostile intentions of the many thousands of Roman Catholics to whom they give employment. Nor, indeed, it is probable that these latter were at all aware of the details of the plot, or of the precise purpose for which they were to be used. All they would know was that they were to do the priest's bidding, and that is enough for any tale of blood, from the days of the Albigenses and St. Bartholomew downward.—Now, what we wish to ask the *True Witness* is this: How many similar plots are there in a state of greater or less forwardness with regard to Canada? and if there be no such plots what is the use of Catholic Defence Associations for the express purpose of "resisting any interference of the civil power in matters connected with religion, no matter rom what quarter it may proceed," without any qualification as to the means that are to be used in resistance? It may be replied that the Association is only for defence—but that is the invariable pretence for all organizations, whatever purposes of aggression they may contemplate."

We happen to know the root and branch of this whole business, which was first considered by four laymen in Dublin, two of whom, if not three, are now in the United States, and the other, unfortunately, a The agent employed in the captive in Australia. transaction we intimately know, and none of his movements in Glasgow, or elsewhere, have escaped our memory. With this full and entire personal knowledge, we pronounce the statement of the Wilness, as far as it inculpates any Catholic Clergyman, a total fabrication. No such person was privy to the "plot," before or after its establishment, nor do we believe a single Clergymen in Ireland or Scotland was aware of such an attempt, until its abandonment made secresy no longer imperative, and it "came to light," through a vile Dublin newspaper, the editor of which hoped thereby to render the return of the present writer to his native land impossible.

If the Wilness has any regard to truth, it will publish this contradiction; if not it will suppress it. We shall see, whether its love for truth, or its hatred of Catholics, is the stronger.—American Celt.

CATHOLIC CHURCH, NEWFOUNDLAND.—On Tuesday and Wednesday last, his Lordship the Right Rev. Dr. Mulloch, administered at Brigus and Harbor Maine, the Sacrament of confirmation to 253 children; and on Sunday last at the Cathedral in this city 658 children were confirmed. In June, last year, 2980 children received a similar sacred rite in St. John's; these children before they are admitted to the reception of this sacrament undergo a careful preparatory course of instruction. These labors will produce abundant ered themselves together on Beaver Island, under the fruit—diffusing over the Catholic community a strong title of Mormons, are making rapid and sure progress with the dark masses of the congregation, which, spread out on all sides, looking on with evident satisfaction. In the procession were borne by young girls, Roman banners of silk and gold, attached to poles surmounted by a ball and cross, with traverse ones ornamented at both ends with silvered spears; these arranged at proper distances, added very much to the effect. The School contiguous to the Cathedral, built of cut stone, and capable of accommodating 1500 children, is now nearly finished. It is intended for the nuns of the Presentation Order, whose arduous labors in the cause of Education in this country are highly appreciated. The Catholic community are every day placed under additional obligations to their good Bishop, for his Lordship's unceasing exertions in favor of Education.—St. Johns Courier.

#### CANADA NEWS.

THE CHRISTIAN BROTHERS .-- These excellent Teachers have opened two Schools in this City, one in the School-house on Richmond street, and the other in St. Paul's Church. Their system of teaching is well adapted to the training of children. In Lower Canada their schools have been eminently successful, and we have no doubt but an equal share of success awaits there efforts here. We shall watch their progress with interest, and be at all times happy to bear testimony to the beneficial changes which the Brothers may effect. -Toronto Mirror.

SHOCKING OCCURRENCE.—A: soldier belonging to the 35th Regt., named Prentiss, quartered in the Military Hospital, shot limself last evening, while in a temporary fit of insanity. Deceased had been in the service about thirty years, and had no less than seven good conduct badges .- Quebec Chronicle.

The 66th Regiment, from Barbadoes, to replace the 19th in this garrison, disembarked this afternoon at 3 o'clock, from the troop-ship Java, and were played up to their quarters in the Jesuit Barracks by the band of Mormons, decided that Bennet was deliberately murthe 79th Highlanders-Quebec Mercury.

FATAL ACCIDENT. - A man by the name of Mc-Dougall was killed on Saturday last on the Albion Mines Railway, in the following manner. He was in charge of a number of laden waggous, going down an inclined plane leading from the new works to the old railway, and while standing on the hinder part of the train, a number of waggons by accident escaped from a boy in charge of them at the top, and coming down with great force struck him on the back and killed him instantaneously. Deceased has left a wife and three or four children.—Eastern Chronicle.

We are sorry to learn that the steamer "Oregon," which plies above on the Chat Lake, ran against a rock as she was leaving her wharf, and was so much injured that she at once sunk into twelve feet of water. Capt. Cumming immediately left for Montreal to get the necessary assistance to raise her, and it is hoped that she will be able to resume her trips about the tenth of July.—Ottawa Citizen.

Fire.—A destructive fire took place on the premises of Mr. Fancis Link, Farmer, of the Township of Hull, on Thursday last, by which the dwelling-house, barn and other outbuildings were entirely consumed. Mr. Link, who is one of the oldest inhabitants of the Township and much respected, we regret to say has sustained serious loss, being only partially insured in the St. Lawrance Mutual Office. The damage is over £500. -Ottawa Argus.

We perceive by the Chicago Daily Journal of the 9th instant, that the Rev. Father Chiniquy, the "Canada Apostle of Temperance," was in that city, and that a deputation of the Chicago Temperance League had waited upon him, on the 7th inst., with a congratulatory address, to which the Rev. gentleman had returned a suitable reply. - Quebec Chronicle.

#### UNITED STATES.

Father Mathew arrived in Cincinnati the 10th inst. The Apostle was to remain for a few days to administer the pledge to those desirous of enlistening under the banner of Teetotalism.

In New York, last week, one Michael McGowen made a bet that he could drink two pints and a half of brandy, without stopping; he did so, and died almost immediately afterwards. What an exploit—what a

On Sunday morning, in Providence, a man named William Hannigan, murdered his wife in a shocking manner. Rum was the cause.

On Tuesday week, a youth in the town of Fredericksburg, Va., named Gideon Hazlup, was burned to death by the explosion of a barrel of whiskey, the contents of which ignited from a candle in his hand.— Boston Pilot.

Gen. Freeman, whig, and Gen. Smith, democrat, both candidates for Congress, fought a duel at Vicksburg, Mass., last week. The latter was wounded at the fifth fire. He had called Freeman a coward and a libeler. Hard words, but well punished.—Ibid.

The cholera is raging to a considerable extent at Fort Lenvenworth, near St. Louis. Twenty cases had occurred among a regiment of U.S. troops bound to Santa Fe, 12 of which proved fatal.

THE CUBAN EXPEDITIONISTS .- New York, June 10. -The parties charged with being engaged in fitting out a vessel for the purpose of invading Cuba, namely John L. O'Sullivan, Louis Schlessinger, and Irvine Lewis, were called up to plead. Mr. O'Sullivan, the accused, who acts as council for himself and his associates, said that, from the vast number of counts in the indictment, he would ask for time to plead. Judge Betts said they could plead now, and afterwards with-draw the plea, and plead specially, or demur. They then severally pleaded not guilty and the District Attorney announced that he would proceed with the trial the first Tuesday in July.

THE MORMONS AT BEAVER ISLAND.—The following from the Detroit Daily Advertiser of the 12th inst., gives the latest intelligence respecting operations in that quarter, which look as if the scenes in Illinois and Missouri were to be renewed:-Further outrages at Beaver Island! Brutal and deliberate Murder by the followers of Strang!! The miscreants who have gathered themselves together on Beaver Island, under the collected by our readers, that we published during land, among which was one giving the particulars of the burning of the dwelling houses of two men by the name of Bennett. These men are not Mormons, nor have they ever been; they happened to be residents of the island, and to be owners of property there, and were men of good character and deportment. Strang, who has been in Detroit jail and is under various indictments, has long sought the ruin of these men, as well as that of other "Gentiles," as he styles them, and his threats "to drive them from the Island dead or alive," had been as often repeated as to excite no apprehension, until the burning of their houses during the past winter: since which event the inhabitants of the island not Mormons, have kept a close and constant watch upon their houses and property. The conditions upon which Strang offered immunity to these persons, was that they should become Mormons, and yield themselves up to be governed by Mormon laws. Not seeing fit to comply with this revolting alternative, these Gentiles have been constantly and particularly pursued. Upon their approach Bennett closed his doors against them telling them not to enter, upon which they fired some forty shots into the house, the effect of which was to drive Mr. Bennett forth to seek safety in flight, but when he had gained a few rods, he fell pierced by five rifle balls, and forty buck shot. They next pursued the other Bennett, who fled instinctively, but after going a few rods, remembered the condition of his poor wife, (who was alone in the house,) and returned to receive their shot just as he crossed the threshold. His hand was cut into by the shot, and the wound may not be mortal. The fiends then took the dead body of Thomas Bennett, and dragging it by the hair of the head, to the boat, threw it in, and compelled Samuel Bennett the wounded man, to follow and sit down by it; they then drove the distracted woman after them into the boat, and took them a distance of five miles to the Harbor, where they held a post mortem examination upon the body of Thomas Bennett, with a jury composed of Mormons, with the exception of three persons, who were "Gentiles;" at which it was proposed by the Mormon jurors to bring in a verdict that Bennett came to his death while resisting the law! while the persons who were not

dered! A fearful excitement prevailed.

DREADFUL MORTALITY. - We learn that the steamer Grand Turk," from New Orleans, with a large number of emigrants on board for St. Louis, lost 25 or 30 of her passengers by the cholera, before the boat reached Cairo. Seventeen had died before the boat arrived at Napoleon, and the disease was then raging terribly on board. These unfortunate creatures were transferred from an emigrant vessel at New Orleans, suffering with the ship fever, and most of them were in a deplorable condition. The disease that proved so fatal must have been a combination of ship fever and cholera. The boat was very much crowded, which but added to the fatality.—Louisville Courier, 3rd inst.

More Humbug and Imposture.—Now that that arch

imposture, the Spiritual Rappings, is in a fair way of being exposed, the following "new light" may serve to fill the vacuum thereby created in the minds of the true believers in all sorts of marvellous things:—There is a woman residing in Hancock county, Illinois, who claims to be inspired. She is a native of Vermont, and has lived thirty years near Cincinnati. It is said that she had no education whatever, and that she was taught to read and write by the spirit of God, and received at the same time a command to prophecy and write a book for the instruction of mankind. Obedient to those heavenly teachings, she addressed herself to the task thus miraculously assigned her. For four weeks, she wrote incessantly, day and night, without food or sleep, at the end of which time the holy influence was withdrawn, with the promise, however, that it would again be communicated to her at some future time. Three years afterwards the promise was fulfilled; and Celia Spaulding (such is her name) has recently gone to Cincinnati, to superintend the publication of her work, written under such auspices. It is to be of quarto size, and will contain 500 pages. She styles it "A Memoir and Prophecy, written by the inspiration of the holy spirit of God, under the character of Shiloh, or the weary sufferer, who is to bring the true light of the hidden Gospel to fallen man." She also "comes under the light of the women, clothed with the sun, and pointing out the Seven-Churches of John, &c., in Revelations, first, second, and third chapters."-American Celt.

A ROBBER CAUGHT BY A KISS .- A few nights since, after the family of Mr. Fitch, on Broadway, had retired to rest, a fellow, named Richard Smith, having by some means got into the house, entered the sleeping apartment of a young lady, and rifled the drawers of a bureau of its contents, consisting of some thirty dollars in money, a gold chain, and other articles of jewelry. Thus far the transaction was exceeding common place; but not content with his acquisition of valuables, the impudent rascal could not think of parting with their fair owner without leaving her some token of his nocturnal visit. So stepping up to the bed where she lay enfolded in the arms of Morpheus, he imprinted on her ruby lips one parting kiss. Whether it was the report that must necessarily have followed one of the right sort, or something else that awakened her, we did not learn, but ere the sentimental scamp could beat a retreat, the fair hand of the damsel was found gripping the skirt of his coat, while her voice called loudly for help. The house was soon aroused, and Mr. Smith arrested and consigned to the calaboose, to repent at leisure his untimely effort to do the agrecable.—St. Louis Intelligencer.

#### Married.

On Tuesday, 17th inst., at the Parish Church, Notre Dame, in this city, by the Rev. Mr. Connolly, Jean Lucien Leprohon, Esq., M. D., of St. Charles, second son of E. M. Leprohon, Esq., to Rosanna Eleanor, second daughter of Francis Mullins, Esq.

In this city, on the evening of Tuesday, the 24th inst., of typhus fever, Dr. R. P. Coffy, a native of Cashel, Co. Tipperary, Ireland. Sorry are we to have to record such a death as this, for the deceased was cut off in the very prime of life, leaving a wife and five helpless children, entirely destitute, in a foreign land. It is only about six weeks since his family arrived here from Ireland, so that they are indeed; strangers; -yet no: they are not strangers; for, though. Dr. Coffy had been but a few months amongst us, his friends are numbered by hundreds, and we are quite sure that his poor, bereaved family, will not be ne-glected. The generosity and tenderness of the Irish heart have long been proverbial, and on these we rest our hopes. Never was there a more generous heart, or one more devoted to "Ireland and the Irish," than that which was on Wednesday morning laid in the grave; and during his short sojourn in Montreal; he had devoted a great part of his time to the poor and-suffering amongst our people. But, he is gone, and he requires nothing more at our hands; let us, therefore, acquit ourselves of our duty towards those whom his death has left desolate. May he rest in peace!

In this city, on the 25th instant, aged 63 years, after a lingering illness of several years, Eliza Ennis, wife of Mr. Andrew Conlan, Emigrant Agent of this city.-R. I. P.

### MONTREAL MARKET PRICES.

CORRECTED BY THE CLERK OF THE BONSECOURS MARKEY.

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RECEPTION AT TORONTO.

"Methave received from our Toronto correspondent; an account of the reception of two Sisters, into the Institute of Our Lady of Loretto.

The ladies, while in the world, were known as Miss Charlotte Lynn and Miss Mary O'Connor. Miss Lynn, as Choir Sister, has taken in religion the name of Sister Mary Ignatius, and Miss O'Connor, as Lay Sister, that of Sister Mary of the Dolors. The imposing ceremony took place at Loretto House, in that city, on the 27th of May; and, in the absence of the venerable and pious Bishop of Toronto, Mgr. Charbonnell, the Sisters were received, and the Veil given, by the Very Rev. the Vicar General pro. tem., the Rev. R. J. Tellier, of the Society of Jesus.

The learned Father is a Frenchman by birth, and, we believe, by education; and if our Protestant readers will only peruse his discourse dispassionately, they will find that in many particulars they misrepresent our creed; and, from the impression which we received ourselves from its perusal, as well as from its intrinsic excellence, we are induced to insert it in

"Mary hath chosen the best part, which shall not be taken away from her."—Luke 10, 42.

It is needless, dear Sisters, to exaggerate before you, the sublimity of the determination, which you fulfil this happy day. It is needless with you, beloved Christians, to apologise for the decided preference I must give to religious virginity, over every other state in life. Martha and Mary were sisters, and both were sincerely beloved and cherished by the good, by the divine heart of Jesus: although engaged in different pursuits, they lived in perfect harmony, and both enjoyed then and later, the kind approbation and choicest blessings of their God. However, in addressing the ever-occupied Martha, the great Master forewarns the people of the world against a forgetfulness of the divine commandments, and, at the same time, exalts the practice of the divine counsels. "Martha, Martha, thou art careful, and art troubled about many things: but one thing is necessary. Mary hath chosen," &c. How is it, O Lord Jesus, that those who retire from the world, who wear the religious garb, who embrace celibacy, have chosen the better part? "Because," says He, on another occasion, explaining the same doctrine, "because every one that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for My name's sake, shall receive a hundred fold, and shall possess life everlasting."-Mat. 19, 29; or, according to another evangelist, "Much more in this present time, and in the world to come life everlasting." -Luke 18, 30. This two fold and solemn promise I would here explain, and I confidently expect that I shall succeed, dearly beloved Sisters, in impressing more and more deeply on your minds and hearts the true spirit of your holy and happy vocation; and at the same time present to your relatives and friends substantial motives for congratulating you on your choice. Those who renounce the world to embrace a religious life, shall receive much more, a hundred fold, in this present time. Such is the first declaration, the first solemn promise of the divine Spouse.

I must say with St. Paul, "We speak the wisdom of God in a mystery which is hidden."-1 Cor., 2, 7. Let no one fancy that she who is consecrated to God, who lives in a religious community, separated from the world by her veil and her cloister, thereby obtains an exemption from the tribulations to which all flesh is heir. Even the great apostle, who had been favored with visions and revelations, who had been Cleanse your hands ye sinners, and purify your hearts, rapt up to the third heaven into paradise, who had heard secret words, which it is not granted to man to utter, says of the tribulations which he underwent, your joy into sorrow. Be humble in the sight of the away sorrowful, for he had great possessions. Then after so high a calling: "Lest the greatness of the Lord, and he will exalt you." James 4. Hence it Jesus said to his disciples—"Amen I say to you, that revelations should pull me up, there was given me a sting of my flesh, an angel of Satan to buffet me, for which thing I thrice besought the Lord, that it might eyes, and the pride of life, (1 John, v. 2. and 6.) has fortunate class who, because they do not correspond depart from me: and he said to me: My grace is secured for his heart the treasure of peace. Hence to the high vocation of God, peril not only their persufficient for thee: for power is made perfect in infirmity." Hear now what the apostle adds: "Gladly, therefore, will I glory in my infirmity, that the power of Christ may dwell in me. Therefore I take pleasure in my infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake, for when I am weak, then I am powerful.—2 Cor., 12, 34. O thou amiable and admirable virgin, in whose honor we have just offered this most adorable sacrifice, who hast is then the prophet Jeremiah, when he says: "It is been selected by these two wise virgins to patronise their first step in religious life, St. Mary Magdalen de Pazzi, how perfectly didst thou learn, how heroically didst thou practise that sublime lesson of suffering in the cloister! Mary Magdalen de Pazzi, upon a similar circumstance, when in her fifteenth year, she assumed the habit among the Carmelite nuns, received a crucifix from the hands of the priest, who, according to their ceremonial, pronounced these words of the apostle, "God forbid that I should glory save in the cross of our Lord Jesus Christ."-Gal. 6, 14. At that solemn moment, the virgin's countenance glowed with a scraphic ardor; she felt all inflamed with a burning desire of suffering during her whole life for Christ; and trampling under foot all the vanities of the world, she gave herself up to be crucified with Him. This young candidate of Carmelite is to undergotall the vicissitudes of a monastic career: she is to meet joys and sorrows; the most intense flames of love, and the heaviest weight of desolation. I cannot refrain from amazement, when I contemplate her towards the end of her life. She is preyed upon by maladies, both painful and tedious; and at the same time she labors under the most grievous inward spiritual she speaks not face to face, but heart to heart, with thirst and desolation of soul. And do you suppose, the Son of God, her spouse, and pines away for love.

It was at such moments that the seraphic Magdalen dejected? Do you suppose that she is painfully de Pazzi was heard to cry out, "O Love! Love is through the intercession of Mary, knew how to presuffer without any comfort. Her only aspiration is Jesus! had I a voice powerful enough to be heard by unsullied by thought, by look, by desire. "We have I am not sure of anything but what God has revealed not for Heaven, but for the cross; not to enjoy Christ all men in all the parts of world, how would I cry

in His glory, but to accompany Him in His ignominy; not for an end of her suffering and langours, but for the prolonging of her slow agony. "Grant me, O Jesus, my love;" she exclaims, "grant me not to die, but to suffer!"

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To day, my children, you take your solemn farewell of the world, of the world which, to inexperienced youth, appears as a flowery field of pleasures, and which proves to experienced age a valley of tears.-If you give up some hours of joy and pleasure, you undoubtedly escape many more of distress and agony. Yet when I consider this little community, yes, even in the paradise of religious seclusion, I would have you expect that many trials and pains, and solicitudes, and temptations, are to befall you, and cloud the innocent joyousness of your heavenly life. If not real evils, at least imaginary dreams of unhappiness, may sometimes find their way within the sacred walks of religious solitude, and perplex their incantious trials may raise and agitate the surface of a religious soul, it does not reach the bottom, and the hundred fold promised by the celestial Spouse, is the sure lot of her who is true to her holy vocation. Tranquillity of mind—this is the first treasure of religious life. You daily witness in the world, my brethren, and perhaps you experience yourselves how disheartening it is to advance amid the difficulties of life; domestic petty, yet essential cares of a mother, the vicissitudes of fortune, all engross the mind of her whom Providence has called to the marriage state. The ordinary career of woman in the world, proves her to have entered, alas! in full into the sad inheritance of our first mother, Eve. And had the many, courage or power to begin their career anew, how gladly would they relinquish the choice they had made. But, alas! it too often happens that those cannot do so when they would, who would not when they could; and the opportunity of embracing a more perfect state, once foregone never returns. How different is the lot of her who has chosen it; exempt from all solicitude, she enjoys the comforts of the most opulent; she finds others appointed to attend and provide for her of the prophet:- Cast thyself upon the Lord and he shall sustain thee," ps. 54, 23; and her very poverty is her best treasure; because she has thrown good and rich father, who feeds the fowls of the air, who produces the grass of the field, "Because she has sought first the kingdom of God and his justice, and all these things are added unto her," Mathew 6 .-She has not the least auxiety as to the choice of occupation, of the employment of her time, of her personal concerns, because her rule and obedience unerringly provide for all; and happy spouse of Christ, she calmly repeats with the royal prophet:-In peace in the selfsame I will sleep, and I will rest, for thou O Lord, singularly hast settled me in peace," Ps. 4. v. 8.

Peace of heart is another treasure of religious life. "From whence," I must ask the world with St. James: "From whence are wars and contentions among you? Come they not hence? From your do, that I may have life everlasting?" The answer concupiscences, which war in your members? You covet and have not; you contend and war, and you have not." Then he points out the only way to secure peace of heart:- "God resisteth the proud and giveth grace to the humble. Be subject therefore to God, but resist the devil and he will fly from you. Approach to God and he will approach to you. ye double minded. Be afflicted, and mourn, and weep; let your laughter be turned into mourning, and When the young man had heard these words he went is, my Brethren, that whosoever renounces the concupiscence of the flesh, and the concupiscence of the Heaven." This is, my brethren, the type of an unit is that peace exiled from the world finds a shelter in the cloister; and the less a religious has known and tasted of the world, the more is she established in peace. To understand all the happiness of St. Mary Magdalen de Pazzi in her convent, we need but reflect on good for a man, when he hath borne the yoke from his youth." Happy however as they are, whose youth is consecrated to God, our Mother the Church, guided by the Holy Ghost, and all-wise in her decisions, does not admit the young virgin to that you who follow me in the regeneration, when the age of sixteen, although she does not refuse to bless the conjugal bond of one who has completed her twelfth year. Oh! blessed walls of a Community, which screen the delicate virtue from the burning heat of the world? Oh! blessed habit, robe, and veil, and cincture, which have such an eloquent language, and convey to the religious soul such sweet lessons, of precious promises and expectations!— Regularity, silence, order, occupation, mutual charity, obedience, prayer, and contemplation, all combine to create and cherish peace. But above all, who can explain the happiness of a frequent communion in a monastery? Who can explain the transports of the intercourse of a raptured soul with her Jesus! Who can describe or realize the solemn moment, the still and profound solitude of a religious soul, at her thanksgiving after the Sacramental Communion, when resigned? Her only prayer is to suffer more, to not loved, not known by his own creatures! Oh my serve in their weak bodies their virginal purity,

out that this love might be known, loved, and esteem- may be of the power of God, and not of us."-2 ed by all men as the only true incomprehensible good !" And then with all the ardour of her soul, she invited angels, men, stars, birds, beasts, plants, blended choir of creation, to convert themselves into tongues, to praise, to bless and magnify the divine. Love. Oh yes! it is then that the religious is established in peace. To her there is no sweeter hour, except the hour of death; for the hour of death is both the highest encomium of the religious vocation, and the summit of grace and happiness for the reli-

The store of merits laid up, is another and more substantial treasure: for the standard to judge rightly of this mortal life, is its worth for that which is immortal; or its merits, its value in the eyes of the Supreme Judge. Now, according to a remark of St. Gregory, the Supreme Judge does not consider so inmates. But although the gale of temptations and much what we do, as what is the principle from which we do it. . Sanctifying grace and divine charity here, is the lively principle of merit, and it is secured in religious life by a thousand ways. It matters not what may be the occupation of a sister, provided she be at peace with her heavenly spouse. I know very well, that every Christian in a state of grace, lays up mepersons, one in the world, and one in a monastery, may be both in the grace of God; animated with the same fervor, charity and zeal, and purity of intention; engaged from morning to night, in works tending to the glory of God. Both are not of the same nature: the first will reap a harvest of good grain; but the second a harvest of the finest wheat. She who has left the world, has given to God what she had-what she was; and she is entitled to receive in proportion to her halocaust.—" Give, and it shall be given to you: good measure, and pressed down, and shaken together, and running over, shall they give into your bosom; for with the same measure that you shall mete, it shall be meted to you again,"-Luke, vi. 38. Hence it is, that a religious person calls support, her wardrobes, her every want in sickness as down a shower of blessings, not only on herself, but in health. She has practically answered the invitation on the beloved family which had the generosity to sacrifice, to the will of God, their fond attachment to a favorite daughter-oftentimes a very hard and meritorious sacrifice. She remains at the foot of the all her solicitude for the things of this life on that altar, a permanent, and always acceptable, advocate, in behalf of all her relatives and friends.

And this, dearly beloved sisters, this tranquility of mind-this peace of heart-this store of merits-is Heavenly Spouse, and secured to you at this present moment. However, the most prominent part, I would say, of your dowry is, the life everlasting secured to you.

But as I have dwelt rather long on these points, I shall but sketch what remains to be said, and leave it to your contemplations:-

She who is consecrated to God, by religious vows, if true to her engagements, and true to the end, has was-"If thou wilt enter into life, keep the commandments;" and the Master pointed them out one by one. The young man said to him-" All these have I kept from my youth: what is yet wanting to me?" Jesus said to him-"If thou wilt be perfect, go sell what thou hast, and give to the poor, and thou shalt have treasures in heaven, and come follow me."-Matt. 19. Let us stop here a moment, and consider two altogether different classes of men:a rich man shall hardly enter into the kingdom of fection, but even their eternal salvation. Misplaced in the world, they are most likely to become an incumbrance on society, an example of domestic unhappiness—a problem in real Christian life. As soon as the Divine Master had laid down this fearful docthis privilege of her life. She was pure to such a degree, that she remained all her lifetime ignorant of aught that could stain angelical purity. How right is then the prophet Jeremiah, when he says: "It is the Apostles to the Divine call is, the beautiful type of the other class, who faithfully follow their religious vocation. And the magnificent answer given to the Apostles, is addressed even to their followers in the life of the divine Counsels .- "Amen I say to you, the heavenly nuptials of religious profession before the Son of man shall sit on the seat of His Majesty, you also shall sit on twelve seats, judging the twelve tribes of Israel; and every one that hath left house, &c." Tell me now, beloved Christians, how could the followers of the Evangelical counsels sit beside the Supreme Judge, with the honor of being His associates in the general judgment of the world, unless they be themselves numbered amongst the elect? Indeed they are in the way of salvation, for how could they follow the Evangelical counsels, if they violate the divine commandments? Their struggles are for the counsels, for their monastic rules, for the perfection of Christian virtues, for works of charity and of zeal; for energy in self-denial, and in spiritual exercises; but to fulfil each and all of the commandments, it is with them a matter of course; and therefore, provided they so persevere to the end, a life everlasting is with them, no less, a matter of course:

> Still something more peculiar awaits those privileged beings, who, by a special grace of God, and

their's is, emphatically, the kingdom of Heaven.

Cor., 4, 7. To live here below on earth in our bodies as pure angels in heaven, is far above the natural powers of our fallen creation, and a singular the sands of the sea, the waters of the ocean, the gift of divine munificence. Hear St. Paul, who had a full knowledge of the world, and a full knowledge of heaven, on account of his having been witness of both: "Concerning virgins," says he, "I have no commandment of the Lord; but I give counsel, as having obtained mercy of the Lord, to be faithful."-1 Cor., 7, 25. Then he teaches Christian marriage to be lawful, and laudable, and necessary, for the workings and imperfection of many; he points out the tribulations and dangers of that state, and presents the proper antidotes; he then explains some high advantages and privileges of virginity. "The unmarried woman," says he, "and the virgin thinketh on the things of the Lord, that she may be holy both in body and spirit. But she that is married, thinketh on the things of the world, how she may please her husband, and this I speak for your profit: not to cast a snare upon you, but for that which is decent, and which may give you power to attend upon the Lord, without impediment." But, dear Christians. where is the tribunal appointed by God to decide whether this or that person is called to the world, rits for heaven; but the nun has the additional and or rather to a religious life; to decide at what age very high merit, which is connected with her condi- she may safely embrace the one or the other? solicitude, the government of a family, the thousand tion of being consecrated to God by vows. Two | Surely, it is not the world, which has neither experience nor notion, nor mission in matters of perfection and purity. "The sensual man," says the Apostles, "perceiveth not the things that are of the spirit of God, for it is foolishness to him, and he cannot understand, because it is spiritually examined; but the spiritual man (that is to say, the organ of the Church,) judgeth all things, and he himself is judged by no one; for who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ." -1. Cor. 2, 14. But to come back to the point under consideration: What is the exclusive privilege of virgins in Heaven? Virgins in Heaven are the brilliant retinue of the immaculate Lamb; Virgins in Heaven are a selected choir, which, wrapped in light and grace, are grouped before the eternal throne of the king of the heavenly Jerusalem, and sing in transports of enthusiasm and love; with a harmony of their own, an immortal canticle of praise and thanksgiving, which no others can sing. These innumerable Virgins, of every sex and age, the Virgin Apostle, St. John, was allowed to see and hear, and with that master hand, so peculiarly his own, he portrays in a few strokes, the heavenly scene :- "And I saw, and beheld, a Lamb stood on Mount Sion, and with some earnest of the hundred fold promised by the him a hundred and forty-four thousand, having His name and the name of His Father written in their foreheads. And I heard a voice from Heaven, as the voice of many waters, and as the voice of great thunder; and the voice which I heard was of harpers, harping on their harps; and they sung as it were a new canticle, before the throne, and before the four living creatures and the antients; and no one could sing the canticle but these hundred and forty-four thousand, who were purchased from the earth. These are they who were not defiled with women, for they are virgins—these follow the Lamb whithersoever he goeth,-these were purchased from among men-the first fruits to God and to the Lamb-and in their mouth was found no lie; for they are without spot before the throne of God."-Apc. 14. 1. Dearly beloved sisters, we have all reason to hope, that a place awaits you in that privileged choir. You make now the first step towards that glorious destiny; but still you remain free, under no vow, no oath of any kind. This is but your espousal; two years are to elapse before you can be admitted to the mystic nuptials of the immaculate Lamb. In the meantime, during the precious days of your novitiate, you will exert yourselves; you will pray, you will entreat daily, ood earnest, her who is Queen of Virgins obtain for you the grace of Providence; you will disengage your mind and heart from all worldly ties and feelings; you will set your affections on high, and while enjoying, already, some participation of the promised hundred fold in this present time, you will secure for the world to come, life everlasting.

#### EFFECT OF THE PENAL LAWS.

In proportion as the Bill for the Suppression of the Catholic Hierarchy advances in the House of Commons, and as the anti-Catholic fanaticism of the great majority of the English representatives in that assembly developes itself, so does the organisation of the Catholic Defence Association proceed; and we are not without hope that before the atrocious Penal Bill shall have passed through the forms necessary to place it as a stigma on the statute book, we shall have a body established in this country for the defence of religious liberty, round which the entire Catholic population may rally with confidence. We publish this week some highly important communications relative to this new national organisation. Among them are letters from his Eminence Cardinal Wiseman, from the illustrious Archbishop of Tuam, from the Bishop of Clonfert, Derry, and Killaloe; from the Earl of Arundel and Surrey, from Mr. Reynolds, M.P., Mr. Scully, M. P., and others, all of which will be read with the deepest interest throughout the country. The proceedings connected with the formation of this association are daily assuming additional importance. It was originally intended that the inaugural meeting should be held on the 10th inst., but it has been deemed wiser to wait until the Irish Catholic members can leave London; and by their letters it appears that they will remain in London to arrange plans during the approaching short recess. We believe that it is the intention of the committee to adopt an address, and to forward it to each parish in Ireland, so as to elicit the opinions of the clergy and influential laity.

Something Learned by Experience.-Wesley says, "When I was young I was sure of everything: in\_ a few years having been mistaken a thousand times, I was not sure of most things as I was before: at present

## THE TRUE WITNESS AND CATHOLIC CHRONICLE.

#### FOREIGN INTELLIGENCE.

.On Sunday, Louis Napoleon was present at the mauguration of the section of the Lyons Railway between Dijon and Tonnerre. His reception was respectful; according to some authorities, it was a from Fort Hare, strong patrols have been sent out in "triumphal tour." His speech at the dinner given various directions, for the purpose of harrassing the him at Dijon has much offended the monarchical enemy, and crippling his resources and means of proparties, and will probably render them less anxious to have the Constitution revised. The address, as given in the Moniteur, was as follows:-

"I wish that those persons who doubt of the future had accompanied me through the populations of the Yonne and the Cote d'Or. They would soon have had their minds set at rest, by being able to judge for themselves of the real state of the public feeling. They would have seen that neither intrigues, nor one of these poor creatures. attacks of parties, are in harmony with the senti-ments and state of the country. France does not wish either the return of the ancient regime, no matter under what form it may be disguised, nor the trial of evil and impracticable Utopias. It is because I am the most natural adversary of the one and the other that she has placed her confidence in me. If it was not so, how else can be explained this touching the Hottentot rebellion and defection in the army to sympathy of the people towards me, and which, while it repels the most ruinous controversies, absolves me from being the cause of their sufferings? In fact, if my Government has not realised all the ameliorations it has had in view, the blame lies in the manœuvres of factions, which paralyse the good dispositions of assemblies as well as those of Governments the most devoted to the public good. It is because you have shared those convictions that I have found in patriotic Burgundy such a reception as is at once for me both approbation and encouragement. Since I have been in power I have felt much the pressure of for the unfortunate, to convert them from their evil the great interests of society. I have made abstractions of what touches myself personally. The most unjust and most violent attacks have not been able to induce me to give up my attitude of calm. Whatever duties the country may impose on me, it will find me resolute to execute its will. And believe me, gentlemen, France will not perish in my hands. I profit by this banquet as if it were a public tribune to open to my fellow-citizens the bottom of my heart. A new phase of our political life is commencing. From one end of France to the other petitions are being signed in favor of the revision of the Constitution. I await with confidence the manifestation of the country and the decision of the Assembly, which can only be actuated by the sole thought of the public good."

Such is the official report of the speech, but there is no doubt that the address delivered was far more energetic, and that he distinctly asserted that the National Assembly thwarted the good which the Executive Power would otherwise have accomplished. These expressions were considered to be highly offensive to the dignity of the Assembly by those members of that body who were present at the Dijon banquet. One of them, M. Benoist d'Azy, a Vicepresident, audibly contradicted the imputation, and the Ministers in attendance were not less surprised and displeased at the delivery of these recriminations, in which they had had no share. The Minister of the Interior, M. Leon Faucher, who was at Dijon, at once required the withdrawal of these expressions, and intimated that he would retain, his office on no other condition. The speech was therefore transmitted to the Moniteur without the passages in question.

was handed about, and created much indignation. A at EIGHT o'clock precisely.

By Order, In the Assembly an authentic copy of the speech question was addressed to the Government by a member of the majority. M. Faucher declared that he was ready to give an immediate answer, which was, that he knew of no speech delivered by the President but that which had appeared in the Moniteur of that morning, and that the Assembly would find in that speech nothing offensive to its dignity. For that, and that only, the Government held itself responsible.

In the course of a discussion in the Assembly on Tuesday, General Changarnier took an opportunity of expressing his determination to resist any ambitious schemes from Louis Napolcon. "No man," he said, "could induce the army to lay hands on the laws of the country, and change the form of its Government. Where was the pretext for enthusiasm? The army, deeply penetrated with the sentiments of its duties and dignity, would never lend itself to inflict on France the Government of the Cæsars, which would only be achieved by the drunken Prætorian soldiers. Its discipline was founded on such solid basis that nobody could prevail on the soldiers to attack the laws or march against the Assembly. No man could find a battalion, a company, or a chief, to obey him. Representatives of the nation," added the General amidst general applause, "you may deliberate in

Petitions for a revision of the Constitution continue to be presented, but the knot is as tight as ever. The organs of the Legitimist and Orleanist parties ridicule and condemnathe President's speech; the Republican journals make fun of the pompous and bombastic sentence, "France will not perish in my hands,"-as if the grande nation were a baby in arms and Louis Napoleon its nurse!

#### PORTUGAL.

A telegraphic despatch from Madrid, which reached Paris on the 4th instant, announces the outbreak of of 1850, by Thomas D'Arey McGee. another revolutionary movement in Portugal. Three regiments of foot, three squadrons of horse, and one battalion of artillery, had, on the 31st ult., at Elvas and Montemar, declared against the Duke of Saldanha. The 7th division of the army in Portuguese Estremadura has refused to obey the commands of Das Antes. They vow fidelity to the Charter and the June 17

Queen, and protest against "the revolutionary faction." This intelligence must be received with caution.

Cape papers to the 7th of April, three days later than the last advices, have been received. Since Sir Chas. Smith's return to King William's Town tracting hostilities. This is the Casire harvest time, and if allowed to store his supplies, the war may be continued to an indefinite period.

Hottentots had been armed and permitted to accompany General Somerset to patrol into the Kat River, where the Cassres were said to be in force, having attacked the loyal Hottentots at Eland's Post, and butchered four of them. The enemy had roasted

The colonists do not appear to entertain much hope of a speedy termination of the war. "With the Gaikas at open war," says the Zuid Afrikan, "with a reinforcement to their ranks from the Slambies,—with the connivance of the Amagelekas, with the Tambookies and almost every native chief throughout British Caffraria and the Sovereignty in arms, and boot,—what actual prospect is there, we presume to ask, of a speedy termination of hostilities?"

### BAZAAR.

BAZAAR will be held on MONDAY, the 30th A BAZAAR will be held on MONDAY, the 30th instant, at the Store, No. 115, Notre Dame Street, for the BENEFIT of the HOUSE OF REFUGE, in the Quebec Suburbs, committed to the charge of the Rev. Mr. FITZHENRY. The object of this Bazaar is to aid the above Institution, intended as an Asylum ways, and to restore them to the paths of virtue, and industry. A beginning has been successfully given to this good work, for which the present Bazaar is undertaken. It is only two years since this Asylum was opened, and already have seventy-five penitents been admitted; twenty-five of these have been reformed and restored to their parents, or placed out at service; twelve have died penitent; eighteen have most unhappily relapsed from too early exposure again to the world,—the Asylum being unable, from its very limited means, to afford them a longer shelter, and twenty yet remain laboring for their own salvation, and that of their sisters in misfortune, by opening for them a door to their conversion. Need we then claim for this institution the sympathy and support of the charitable and benevolent of every persuasion in

Montreal, June 27, 1851.

#### YOUNG MEN'S ST. PATRICK'S ASSOCIATION.



THE USUAL MONTHLY MEETING will be held, in the Rooms of the Association, St. Helen Street, on TUESDAY EVENING, 1st JULY, 1851,

> DANL. CAREY, Secretary.

Montreal, June 25, 1851.

#### WANTED A SITUATION.

A YOUNG MAN, just arrived from BELFAST, A wants a SITUATION as EDITOR or ASSIST-ANT EDITOR to a newspaper;—has been connected with the Irish and English Press for several years, and possesses good testimonials as to character. Apply by Letters—Address, A. B., Canton House, 109, Notre Dame Street; Montreal, will be attended to. June 17, 1851.

JUST PUBLISHED, by the Subscribers, THE LIFE of the BLESSED VIRGIN; to which is added A Novena, in honor of her immaculate conception; with an Historical Account of the Origin and Effects of the Miraculous Medal. Also, Observations on Devotion to the Blessed Virgin and the Saints. Translated from the French. Revised by the Very Rev. Felix Varella. Price only 1s. each, or 7s. 6d.

the dozen.

THE DUTY of a CHRISTIAN towards God. To Christian Politeness. Translated from the French of the Venerable J. B. de la Salle, by Mrs. J. Sadlier. 12mo. of 400 pages; price only 1s. 104d., or 15s. the dozen.

This is decidedly one of the cheapest, as well as one of the most instructive, books for a Catholic ever published. Over SIX THOUSAND copies of it has been sold since January.

D. & J. SADLIER & Co., June 17. 179, Notre Dame Street.

### NEW IRISH: WORKS.

A HISTORY of the IRISH SETTLERS in NORTH AMERICA, from the earliest period to the census

This is a work highly interesting to Irishmen and their descendants. The price is only 2s. 6d.
The FELON'S TRACK; or History of the late Attempted Outbreak in Ireland, with Portraits of the Leaders, by M. Doheny, price 2s. 6d.

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PIANO-FORTES TUNED. June 11.

#### CANTON HOUSE.

FAMILY TEA, COFFEE, AND SUGAR WAREHOUSE,

No. 109, Notre Dame Street.

SAMUEL COCHRAN invites the attention of Consumers to his Stock of TEAS and COFFEES, which have been selected with the greatest care, and on such terms as allow him to offer them at unusually

The MACHINERY on the Premises, worked by a Four Horse Power Steam Engine, for Roasting and Grinding Coffee, is on the most approved plan, the Coffee being closely confined in polished metal spheres, which are constantly revolving and oscillating in heat-ed air chambers, is prevented imbibing taint from Smoke, danger of partial carbonization of the Bean and loss of Aroma, so important to Connisseurs which is further ensured by attention to Grinding at the shortest time prior to Sale. To this elaborate process SAMUEL

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Montreal, June 12.

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Fifty Reasons why the Roman Catholic Religion ought

to be preferred to all others, 71d. Douay Bible, 410., Imitation Morocco, £1 5s. Do do do Sheep, 12s 6

do, do 7s 6d.

Quebec, June 9, 1851.

R. COSGROVE.

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June 4, 1851.

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May 28, 1851.

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> Parties wishing to subscribe, will be kind enough to send in their names at once, as the list will be sent off in about two weeks. May 28.

#### Mr. ROBERT McANDREW,

IN returning thanks to the Public, for the liberal support received during his long period in business, in SOREL, intimates that he will REMOVE on the Ist May, to MONTREAL, to 99, St. Paul Street, where he will open an extensive WHOLESALE and RETAIL DRY GOODS ESTABLISHMENT. His long experience among Country Merchants, with strict attention to their orders, will, he trusts, gain him a share of their patronger particularly as he pleader share of their patronage, particularly as he pledges himself to supply them with as good Articles, and at as LOW if not LOWER RATES than any house in the

Montreal, May 14, 1851.

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WILLIAM STEWARD, Manager Branch Office.

Montreal, May 8, 1851.

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#### JOHN O'FARRELL, ADVOCATE,

OFFICE, - GARDENSTREET, Next door to the Ursulines Convent, NEAR THE COURT HOUSE. Quebec, May 1, 1851.

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- The fourth Sunday of Advent.—On the Incarnation.
   Christmas Day.—On Christmas Day.
- 6. Sunday within the Octave of Christmas.-Men's Opinions Rectified.
- New Year's Day.—On New Year's Day.
- 8. Epiphany.—On the Festival.
- 9. The first Sunday after Epiphany.—On Venial Sin. 10. The second Sunday after Epiphany.—On the Holy
- 11. The third Sunday after Epiphany.-Eternal Sepation.
- 12. The fourth Sunday after Epiphany.-Fraternal Charity.

  13. The fifth Sunday after Epiphany.—On Hell.

- 14. The sixth Sunday after Epiphany.—On Death.
  15. Septuagesima Sunday.—On Heaven.
  16. Sexuagesima Sunday.—Death of the Just.
- Quinquagesima Sunday.—Death-bed Repentance. The first Sunday in Lent.—Mortification necessary. 19. The second Sunday in Lent .- On the Pride of the Understanding, and of the Heart.
- The third Sunday in Lent. Motives to Conversion.
- The fourth Sunday in Lent.—On Alms-deeds.
   Passion Sunday.—On Grace.
   Palm Sunday.—The Seven Words of Christ on the
- Cross. 24. Good Friday .- On the Passion.
- 25. Easter Sunday.—Resurrection of the Just.
  26. Low Sunday.—On the Presence of God.
  27. Second Sunday after Easter.—Christ our M
- 27. Second Sunday after Easter.—Christ our Model.28. Third Sunday after Easter.—On Time.
- 29. Fourth Sunday after Easter.—On Mortal Sin. 30. Fifth Sunday after Easter.—Opportunities of Im-
- provement.
- 31. Ascension Day.—On Eternity.
  32. Sixth Sunday after Easter.—A Charity Sermon.
  33. Whit Sunday.—The Changes effected by the Holy
- 34. Trinity Sunday.—On Trinity Sunday.
  35. Second Sunday after Pentecost.—On the Sacra-
- 36. Third Sunday after Pentecost.—The Good Shep-
- herd. 37. Fourth Sunday after Pentecost.—On the Gospel of
- the Day.
- 38. Fifth Sunday after Pentecost.—On Prayer. 39. Sixth Sunday after Pentecost.—Causes of Relapse.
  40. Seventh Sunday after Pentecost.—The Wages of
- 41. Eight Sunday after Pentecost.-Dignity and Duties
- of a Christian.

  42. Ninth Sunday after Pentecost.—Search after hap-
- piness. 43. Tenth Sunday after Pentecost.-The Pharisec and
- the Publican.
- 44. Eleventh Sunday after Pentecost.—Character of our Saviour.
- Twelfth Sunday after Pentecost.-On Faith and
- Charity.
  46. Thirteenth Sunday after Pentecost.—The Sacrament of Penance.
- 47. Fourteenth Sunday after Pentecost.-Oblation of Ourselves to God.
- 48. Fifteenth Sunday after Pentecost .- On the General
- Ignorance of God.: Sixteenth Sunday after Pentecost.—On the Angels.
   Seventeenth Sunday after Pentecost.—Behold 1
- stand at the door and knock. 51. Eighteenth Sunday after Pentecost. -- Bad example. 52. Nineteenth Sunday after Pentecost. -- Self-know-
- 53. Twentieth Sunday after Pentecost.—Duties of
- Parents. 54. Twenty-first Sunday after Pentecost.—Duties of Parents.
- 55. Twenty-second Sunday after Pentecost.—Duties of Parents.
- 56. Twenty-third Sunday after Pentecost.-On Mor-
- tality.

57. Twenty-fourth Sunday after Pentecost.—The Last

58. Corpus Christi.—On the Festival. 59. Festival of SS. Peter and Paul.—On St. Peter's

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